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DISCOVERIES

IN

ASIA MINOR;

INCLUDING A DESCRIPTION OF THE

RUINS OF SEVERAL ANCIENT CITIES,

AND ESPECIALLY

ANTIOCH OF PISIDIA.

63713

BY THE REV. F. V. J. ARUNDELL,

BRITISH CHAPLAIN AT SMYRNA.

IN TWO VOLUMES.

VOL. I.

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TO THE AUTHOR

OF

"JOURNEYS IN PERSIA," "HAJJI BABA," "ZOHRAB"
AND "AYESHA,"

THESE VOLUMES

ARE GRATEFULLY AND AFFECTIONATELY

INSCRIBED.

PREFACE.

It is supposed by many, and the writer has heard often, even from those who have visited the countries of the East before him, that every spot, especially in Greece, is so exuberant in antiquities, that with no better implement than a knife, you may dig up bags full of medals, and vases, wherever you please.

So it is asserted of Asia Minor—that "Anatolia, covered as it is, we might say having its soil impregnated with the precious remains of antiquity, cannot be traversed in any direction, and described by even the most casual observer, without furnishing much to attract the regards of the rest of the world."*

That every province in Asia Minor did

* Literary Gazette, March 15, 1828.

anciently contain numerous cities, is beyond dispute; but it is not always so easy to discover their exact position, nor, when even important ruins are found, to decide with certainty upon their ancient name.

The earlier editions of the Geography of Ptolemy, printed centuries ago, will excite the wonder of the modern observer, that any *discoveries* should be talked of in the present day. Every province is neatly marked out, and every ancient city and town as neatly laid down; with, however, the small embarrassment to the traveller, that they are occasionally placed a few hundreds of miles out of their actual position.

So, in the sublime researches of *Selenography*, the eye is delighted to see every mountain and river and lake, occupying their certain position in the moon; but the difficulty rests in the verification of the chart.

What can be more beautiful to the eye than the magnificent map of Mons. Lapie, constructed under the patronage of Count Guilleminot? Every mountain, every streamlet, every ancient hamlet, to say nothing of towns and cities, are laid down with a precision which is quite fasci-

nating, and perhaps the European part of Turkey, and much of the Asiatic, may be considered accurate.

But look at the central part of Asia Minor, in all the maps hitherto published—look at the extent of country included within lines drawn from Cæsarea to Pergamus, thence to the south coast of Caria, and along the shores of Lycia, Pamphylia, and Cilicia, so admirably and satisfactorily surveyed by Captain Beaufort, as far as Tarsus;—and what is the real amount of the geography actually determined *within* this space? How little is known compared with what yet remains to be discovered!

In the unassuming but invaluable map of Colonel Leake, to whom Anatolia is so much indebted, what spaces yet remain unappropriated, and to how many cities of importance is the modest and hesitating mark of interrogation affixed!

The situation which the writer has held for twelve years past—of British chaplain at Smyrna—has naturally afforded him much opportunity of gaining information upon the ancient geography of Anatolia; and, as more immediately connected with his profession, respecting those

places ennobled and consecrated by the earlier history of Christianity.

Foremost of these stood the Seven Churches of the Apocalypse; and though their exact site and ruins have been long ago well ascertained and described, the writer ventured to submit to the public, about six years since, an account of a visit which he made to them, connected with some other objects of important geographical research, which the valuable work of Colonel Leake had suggested to him. If it possessed any claim to attention, it was mainly owing to the fostering hand and valuable notes of that eminent geographer.

The following extracts from Colonel Leake's journal describe the objects of research which the writer proposed to himself.

"Herodotus mentions a subterranean course of the Lycus, for about half a mile near the site of the ancient Colossæ, but no traveller has yet verified the observation of the historian, or has ascertained the existence of the salt lake of Anava, between Colossæ and Apamea."

"There cannot be a stronger proof of the little progress made in geographical discovery in

Asia Minor, than the fact, that the site of Apamea still remains unexplored,—a point of great importance in the ancient geography of the western part of Asia Minor, not less so than Tyana in the eastern."

"But it is unnecessary to detain the reader with what must be mere conjecture, until some of the sites of the towns, *especially those of Apamea and Sagalassus*, are decisively determined."

The writer may be permitted to mention, that he succeeded in discovering the lake of Anava, described by Herodotus as between Colossæ and Apamea; the important cities of Apamea and Sagalassus; and by the discovery of a river near the modern Chonas, precisely corresponding with the description of Herodotus, he almost, if not positively, determined the ancient site of Colossæ.

In the month of August 1832, the writer was invited to accompany Lady Franklin, who has as much zeal and talent for geographical researches in the southern hemisphere, as her distinguished husband, Sir John Franklin has shewn in the northern. Her journey was limited in

this instance to some of the Seven Churches; but the writer was reluctantly compelled to decline the invitation, his constitution not being proof against a mid-day sun in the month of August. Lady Franklin, notwithstanding, persevered in her journey, and so indefatigable was her love of science, that while a medical friend who accompanied her alighted from his horse at Sardis, and sought repose, overpowered by the burning sun, Lady Franklin, accompanied by a female domestic, actually crossed the Hermus and examined the tumulus of Halyattes. Certainly, since the days of St. John, no British females, nor English side-saddles, ever before honoured the churches of the Apocalypse.

Later in the season the writer planned the journey which he subsequently made.

Obliged to be economical of time, as he could not be long absent from his duties, it was not till he had again and again sought the best information from Turkish and Greek merchants residing in the interior of Anatolia, and from conductors of caravans, that he commenced his second journey.

The objects proposed were, to search for ruins

in several directions, of which the writer had received information; and first and chiefest, to determine the site of Antioch of Pisidia, that place so important to the Christian geographer, as ennobled by the discourses and persecutions of St. Paul, and the discovery of which, says Colonel Leake, *would greatly assist the comparative geography of all the adjacent country.* The writer also indulged the hope of finding the remains of Lystra and Derbe. He proposed to avoid as much as possible, (as in his first journey,) all the routes hitherto published, and thereby to contribute his mite towards the central geography of Asia Minor.

He was accompanied by a very intelligent friend, Mr. Dethier, probably at present the consul for the Belgian government at Smyrna. They succeeded in the objects which had been proposed, even beyond their best expectations. After passing over a very interesting portion of the Catacecaumene, and exploring the districts of many extinct volcanoes, they found in the ruins which were the first object of their search, the important remains of an ancient town, which, till a better name can be given to it, the writer

will call *Clanudda*, but which, from the innumerable tombs excavated in the calcareous rock, might better be named *Necropolis*. Proceeding through the countries lying between the Hermus and Meander, they found the probable vestiges of the town of Eucarpia. The sites of Eumenia and Apamea were, by the discovery of inscriptions, decidedly fixed, beyond farther doubt, at Ishekli and Deenare.

Precisely at the distance from Apamea fixed by the tables—twenty-five miles—they sought for, and discovered, the magnificent remains of the town of Apollonia, or, as named in the inscriptions which they found there, Apollonia *τῶν Λυκίων Θρακῶν Κολόνων*. Not the least interesting part of this discovery was their meeting with a colony of Greeks, who had lived here from the earliest ages of Christianity, and who, though under the jurisdiction of the Archbishop of Pisidia, have no intercourse whatever with any other Christian community from without, intermarrying always among themselves.

The discovery of Apollonia at once assured the discovery of the greater object of the journey —that of Antioch of Pisidia; and at precisely

the distance from Apollonia fixed by the tables, viz. forty-five miles, the superb remains of the metropolis of Pisidia appeared in view. The remains consist chiefly of prostrate temples, churches, and between twenty and thirty arches of the most magnificently constructed aqueduct the writer ever beheld.

From hence, having coasted nearly three sides of the lake of Eyerdir, which is in circuit at least one hundred miles, the travellers went by Isbarta to Sagalassus, collecting some further notices on the magnificent ruins of that city, so celebrated for the siege of Alexander. Thence they went in pursuit of the ruins of Selge; and if the ruins which they found are not those of that important city, certainly they belong to a city of very considerable importance. It was the wish of the travellers to have gone in pursuit of Perga, Lystra, and Derbe; but the entrance of the Egyptian army under Ibrahim Pasha into Iconium, and the passing of troops all over the country, made it imprudent to seek for antiquities at the risk of personal safety. They therefore returned by Bourdour, and thence by a route, in great part new, to the back of Chonas, where, by the exa-

mination of the river miscalled the Lycus, they decidedly fixed the proper situation of Colossæ at Chonas.

Though the journey occupied but six weeks, yet the distance travelled over in that time could not be much less than one thousand miles; and (including the writer's former journey) the *new* ground, hitherto unknown to the European traveller, or at least unpublished, will not be much less than six hundred miles.

The writer had hoped, in the autumn of the present year, or the following spring, by availing himself of the hospitality of the Archbishop of Pisidia, and accompanying him on his visitation through his diocese—which, in its present extended limits, includes Pisidia, Pamphylia, Lycia, &c.—to have assisted very materially the geography of these important, and, even yet, little-explored provinces. But the afflicting hand of God fell heavily upon him; and compelled, for a season at least, to relinquish his duties in Smyrna and return to Europe, he abandons to the future and more light-hearted traveller the further discoveries he had fondly hoped to make.

London, July 17, 1834.

CONTENTS

TO THE FIRST VOLUME.

CHAPTER I.

Travelling companions and attendants—The Palank—Leave Smyrna—Pont Caravan—Kulas of Suleiman Pasha and Sadek Effendi—Baths and temple of Diana—Baptistery and church of St. John– Turkish pilgrims—Cucklujah, and Dr. Matteo—Laudable example of Dr. Chishull—Hadjilar and Mr. Van Dam—Cafés—Nymphi cherry groves, and lions—The Cryos—Mount Sipylus, and statue of Cybele—Arrive at Cassaba—Supposed site of Ægara—Melons of Cassaba—Armenians. . . . . *Page* 1

CHAPTER II.

From Cassaba to Sardis and Koola—Tactico Conscripts—Café of Vourkanlè, "much blood shedding."—Horror of cavalry in the army of Crœsus at the sight of a camel—Acropolis of Sardis, resembles the mountain over the town of Zante—Reflection on its heart-affecting solitude

and the fulfilment of prophecy—Temple of Cybele—The Gerusia—Remains of primitive churches—The Pactolus—Arrival at Salickly. Kind-hearted Jew unfurnishes his magazine for our accommodation—Bazaar day at Salickly—Extraordinary appearance of the lowest ridges of Mount Tmolus—Ford the Cogamus—Village of Titan or Eycarn—Village of Dourasolou—Ancient vestiges—Error of the French map in the position of Dioshieron corrected—Foot courier between Erivan and Smyrna—Shed, with enormous water jar—Turkish charity for the fainting traveller—Cokederè Café, the site of former adventure—Extraordinary view of several extinct volcanoes.—Road in the midst of lava—Arrive at the town of Koola . . 23

CHAPTER III.

Female beauty at Koola—Volcano called Kara-dewit, the "black inkstand"—Another large volcano—Road descends over an ancient ridge of lava—Laylay café and Chifflik—Dopos kalesi, or Davala—Ascend the Acropolis, and search for ruins of Tabala—View of volcanic district from thence—Extraordinary formation of tufa beneath the acropolis—Curious green mineral—Enter on a region of basaltic dykes and causeways—Observations on the Catacecaumene district—Attempt to account for it by supposing vicinity of sea at an earlier period—Evidences that the whole of these countries were once under the ocean. 45

CHAPTER IV.

Arrival at Sirghè—Lodged in an Oda—Summoned before the Aga—Kyriacos' interview with him—Stone of mystery—Information respecting the site and remains of Bagæ—

Visit to the Aga—Leave Sirghè and miss our road—Magnificent view—Peaks of Mount Ida in the Troad—Village of Sarigu—Discovery of a fine mineral spring of carbonic acid gas—Turkish washerwomen—Village of Takmaque—Arrive at Achmatla—Description of an Oda—Ancient building on the mountain behind Achmatla. 59

CHAPTER V.

Leave Achmatla in search of the ruins of Suleiman—Inhabited caves—Disappointment succeeded by surprise on arriving at the ruins—First view of the Acropolis—Arrive at the village of Suleiman—Ascend the Acropolis—Theatre—Ancient walls—Stadium, or portico—Gateway—Ionic temple—Another—Temple dedicated to the Emperor Claudius—Doric portico, &c.—Inscriptions and medals—Innumerable tombs, many inhabited, or used for cattle—Paintings within the tombs—The 'large stone" not yet "rolled away"—Ground plan of the ruins—Conjectures on the ancient name—Arguments in favour of Clanudda. . . 77

CHAPTER VI.

Leave Suleiman—Town of Kobek—Site of a battle—Arrive at Village of Cooselare—Oda contributions—Prevailing disease at Cooselare—Ride to Besh-sher—Disappointment—Return to Cooselare—Digression to Hushak—Adventure of Kyriacos in that town—Extracts from his letters—Inscriptions at Hushak—Illustration of Psalm 109—Hushak probably on the site of Aludda, the name changed in later times to Flaviopolis—Road between Hushak and Davala from my former journey—Korray—Yenisher—Davala. 95

CHAPTER VII.

Leave Cooselare—Arrive at Kalinkesè; another disappointment—Village of Koucashè—Peltene, or Eucarpian plain—Cross the river Banas—Mistake of the Maps as to its course corrected—Village of Haseelare—Village of Sasac, remains and inscriptions—Arrive at Segiclar—Oda Society—Reasons for believing Segiclar on the site of Eucarpia—Leave Segiclar—Village of Burgas or Vulgas—Weather-proof cloak—Arrive at Ishekli—Its altered appearance after the fire. . 125

CHAPTER VIII.

Acropolis of Ishekli—Ishekli mistaken by Pococke for Apamea—Inscription deciding it to be Eumenia—Supposed ancient site—Misseltoe on the willow—Prevailing disease at Ishekli—The blind bard of Ushak—Paramythia of the young prince of Stamboul—Another of the Doukanji and the Dervish . . 147

CHAPTER IX

The Mollah of Ishekli—Antiquarian Saraff—Terraced roofs—Leave Ishekli—Arrive at Deenare—Other travelling gentlemen in the Oda of the Mollah—Effect of the air of Apamea upon the appetite, as illustrated by Lithyerses, son of King Mides—Former visit to Deenare in 1826 . . 167

CHAPTER X.

Sources of the Marsyas—Ancient church—Inscription probably connected with the Roman proconsul—Letters of Cicero to Appius, Cato, and Sallustius—Panthers—Cistophores of Apamea—Changes by earthquakes—Inscriptions relate to an earthquake in the reign of Tiberius Claudius—Paul's prison opened at Philippi about the time of the same earthquake 189

CHAPTER XI.

Tradition of the Ark resting at Apamea from the Sybilline verses—Medals in support of this tradition—Extract from the Noachic journal in Fraser's Magazine—St. Paul probably at Apamea—The ruins of a very early church—Bishops of Apamea—Form and divisions of the earliest churches 208

CHAPTER XII.

Proposed objects of research, Antioch of Pisidia, and Lystra, and Derbe—Sources at Subashi—Probably mistaken by the Consul Manlius for the Obrimas—Silbium—Village of Chatelee—Road to Oloubourlou—Succession of small plains—Benighted in an unknown road—Arrive at Oloubourlou—Quinces called Mordiana—Inscription on the Acropolis of Apollonia—Summoned before the Aga—Remains and Inscriptions—Colony of Greek Christians—Timur Bec and Ibrahim Pasha—The Aga of Oloubourlou and his brothers put to death by the orders of the latter. 228

CHAPTER XIII.

Leave Oloubourlou—Plain of Kara Aslan, the Black Lion—Arrive at Sirgent—Thirst for information in the boys of the village—Ancient vestiges and village of Bourlou, perhaps Metropolis—Quarrel between Milcom and Suleiman—Lake of Eyerdir—Village of Jenigelee—Arrive at Gondanee—The Hakim at Gondanee—Road to Yalobatz—First view of Antioch of Pisidia—Ruins of Antioch—Temple of Bacchus—Primitive Church—Foundations of other temples—Theatre—Semicircular portico—Aqueduct—The Hakim summoned to attend the Aga's brother—Inscriptions. 257

CHAPTER XIV.

Feelings excited by visiting places consecrated by the labours and sufferings of our Saviour or the Apostles—Antioch of Pisidia highly interesting to the Gentile world, because there first the message of the gospel was addressed to them publicly—Sketch of the mission of Paul and Barnabas—St. Paul's discourse in the Synagogue at Antioch—Their expulsion from the city—Description of the ruins of the church of Antioch—List of the bishops—Distinction between the cities of the name of Antioch, founded by the kings of Syria. 293

CHAPTER XV.

Reflections on quitting Yalobatz—Ancient vestiges near Eyerclere—Village of Balce—Arrive at the town of Galandos—The bazaar at Afshar—The cholera at Galandos—Its

effect upon Kyriacos —Account of his family—Abandon the intention of going to Konia, and the search for Lystra and Derbe—Lake of Eyerdir—Horrible pass of Demir Capi, "the Iron Gate," by the side of the lake—Arrive at the town of Eyerdir—Saracenic remains at Eyerdir—Siege of the town and islands near it, by Tamerlane—Conjectures on the ancient name of the lake and town—Road to Isbarta—Village of Phindos, and ancient vestiges —Arrival at Isbarta—Extract from former journey . 318

DIRECTIONS TO THE BINDER.

The Map . .	*to face the Title*, Vol. I.
Clanudda	*to face page* 80
Antioch of Pisidia . .	— 270
Lake of Eyerdir . . .	— 329
Plans of cities Plans of churches	*At the end of* Vol. I.
Isbarta . .	*to face the Title of* Vol. II.
Sagalassus . . .	*to face page* 34
Cremna	— 59
Lake of Kaidevè . . .	— 126
Colossæ	— 164

The views have been prepared from the slight sketches of the author, who has been unaccountably deprived of the promised assistance of his friend and fellow-traveller.

DISCOVERIES IN ASIA MINOR.

CHAPTER I.

Travelling companions and attendants—The Palank—Leave Smyrna—Pont Caravan—Kulas of Suleiman Pasha and Sadek Effendi—Baths and temple of Diana—Baptistery and church of St. John— Turkish pilgrims—Cucklujah, and Dr. Matteo—Laudable example of Dr. Chishull—Hadjilar and Mr. Van Dam—Cafés—Nymphi cherry groves, and lions—The Cryos—Mount Sipylus, and statue of Cybele—Arrive at Cassaba—Supposed site of Ægara—Melons of Cassaba—Armenians.

Monday, October 22, 1833.—I was favoured with an excellent *compagnon de voyage* in Mr. Dethier, the accredited agent of the Belgian government. My old acquaintance, Milcom, of a most

forgiving temper, notwithstanding all my former abuse of him, condescended to accompany me once more as *conducteur*, with his surijee, Suleiman, both Armenians by profession, but Turks in dress and at heart, as well as in name.

An important addition to our party was a Greek—a Greek *sui generis*, as superior to most others of his countrymen as he was unlike them. This gentleman was called Kyriacos at his baptism, from having made his *entre* into the world on a Sunday. His family name was Papas Oglou, "the son of a priest," a name correctly given because the priesthood had been hereditary in the family for many generations; but friend Kyriacos, either disliking the profession, or conceiving it to be too grave for his disposition, imposed upon himself the cognomen of Phædrus, literally "the gay;" and the "Papas Oglou" was for ever laid aside. A man of strong natural sense, cultivated by having been the pupil of the regretted Oeconomus, and by his present occupation in society, *marchand de tapis*, dealer in Turkey carpets.

Mr. Dethier and I were mounted on European saddles, but Kyriacos preferred a palank,

that is, a cubic pad stuffed with straw about four feet square, to which two ropes, about a foot long, were attached on either side in lieu of stirrups, and being so short, the rider's knees were brought up close under his chin.* But this palank, elevated as it was, was raised higher

* That the palank has as fair claim to antiquity as the saddle, Pancirollus assures us. "Pliny saith, that the Pelethronii, a people of Thessaly, or the Lapithæ, found out frænos et strata equorum, (i. e. harness for horses,) by which word, stratum, they understood ephippia, or saddles for horses, but inconsiderately, in regard by that word, not so much a saddle is signified, as any thing else that is thrown upon a horse; for whatever they spread over a thing was called a stragulum, as the coverlet of a bed; and so stratum is a horse-cloth, or a covering for a horse. Quicquid enim, ait Varro, insternebant, a sternendo stragulum appellabunt; quale est illud, quod lectis operiendis insterni solet. Sic stratum et instratum etiam est operimentum equorum; cujusmodi Stragulæ Babylonicæ feruntur."

"Optat ephippia bos piger."—*Hor.* lib. i. epist. 14.

The same learned author informs us, that stirrups, called staphiæ, or stapedes, were probably not invented earlier than after the fall of the Roman empire. But with respect to horse-shoes, it may be presumed that iron ones were in use in early times; because Poppæa, wife of Nero, shod her horses with gold and silver ones.

Pancirolli Nova Reperta, p. 661.

still, first by the paploma, the travelling quilted counterpane so called; then by the rider's greco or bad-weather cloak, and such other outwar vestments as he was not in immediate want o On either side of the horse hung an enormo bag of thick white felt, which contained all t remainder of the wardrobe, and such other ar cles, the general property of the party, as M com and Suleiman, and the baggage-horse co not well dispose of. An umbrella tied beh the saddle, and a Damascus sabre suspended a belt of red cord, completed the equipmen our useful friend.

We mounted before the English consulate, y- riding in procession through the Rue des Rc v- the Greek quarter of St. Demetri, and the Armenian street, Basma Kana, and having passed the ordeal of the innumerable mendicants imploring alms in the name of the Panagia, and praying God, in return for a para, to pardon all the sins of our fathers and mothers, we arrived at the Pont Caravan, or bridge over the river, which gives name to the immortal Smyrniote bard. Alas! no longer the silver Meles, but a dirty

pool for ducks on one side, and a dirtier for washing wool on the other. Here the gentlemen of the douane demanded a backshish for not running their long searching iron spits through our baggage-bags, and which of course we declined as contrary to the capitulation, for Franks to admit the right of search at all.

The Caravan Bridge is a spot of general attraction, and may be called the Boulevards Italiens of Smyrna, from the number of persons seated on chairs, and taking refreshments under the shade of the cafinèt-trees; and if the refreshments are not Parisian, and if there be but little of female society, yet the scene is a showy one, from the variety of head ornaments: the Turkish, Xebeque and Greek turbans, the Armenian cardinal-looking red and black cap, the Jewish blue conical cap with the modest pencil-lined handkerchief wreathed around it—and last, but most conspicuous, the dignified Frank hat. We could not leave the spot without laying out some paras in the purchase of a few coluries,*

* These cakes are annular, or in the form of rings; and as coluri is the name given to two circles in a sphere cutting each other at right angles at the poles, may not this have been the

to be deposited in our haybays * for occasional refreshments on the way.

The Turkish burial-grounds, with their magnificent cypresses, still bore traces of what the Meles could be and do; for two years ago, the body of water was so great, and the fury with which it rushed along so irresistible, that, inundating all the ground near its bank, it forced a passage through the inclosures of the cemetery; and the turbans of the Musselim, the Iman, the Mollah, and the Emir, were as little respected as the *unturbaned* stones of their wives and daugh-

form of the cakes described by Jeremiah, vii. 18—"The women knead their dough, to make cakes to the queen of heaven;" and the spirit, which in the earlier ages of Christianity retained so many of the pagan ceremonies, probably caused these cakes to give name to the sect of the Collyridians towards the close of the fourth century; for it is universally agreed that the "little cakes" which they offered to the Virgin Mary, were called Κολλυριδία—collyridia.

This sect, it seems, consisted chiefly of Arabian women, who, out of an extravagance of devotion to the Virgin, met on a certain day in the year, to celebrate a solemn feast, and to render divine honours to Mary as to a goddess; eating the cake which they offered in her name. The history of this superstitious ceremony is related and ridiculed by St. Epiphanius.

* Small carpet bags, generally used by travellers.

ters—all were swept down that opposed the mighty flood, and even not a few of the lofty cypresses shared the same fate. Had Homer been there, he would have smiled at the majesty of his river god, and exclaimed,

ὁ δ' ἐπέσσυτο, οἴδματι θύων·
Πάντα δ' ὄρινε ῥέεθρα κυκώμενος· ὦσε δὲ νεκρούς
Πολλούς, οἵ ῥα κατ' αὐτὸν ἅλις, ἔσαν οὓς κτάν' Ἀχιλλεύς
Τους ἔκβαλλε θύραζε, μεμυκὼς ἡύτε ταῦρος,
Χέρσονδε·

Lib. xxi. line 234.

"Then rising in his rage above the shores,
From all his deep the billowing river roars,
Huge heaps of slain disgorges on the coast,
And round the banks the ghastly dead are tost."

Pope's Iliad, book xxi. line 257.

It was nearly half past ten when we passed the Caravan Bridge; a few minutes more brought us to the gate of the *once* splendid *kula* * of Suleiman Pasha. *Once!*—not a stone of the foundation was laid ten years ago, and it is already a ruin! But the lord of the mansion was then only Suleiman Aga, and had not been raised to the dangerous dignity of a pasha of three tails. How much happier had been his lot if he had never built this splendid villa at all: it probably marked

* Turkish villa, or country-house.

him as an object of despotic jealousy and cupidity; and though his fidelity to his sovereign on the fearful day of the janissary annihilation entitled him to the rank of pasha and the government of Candia, he was only elevated to feel his subsequent misfortunes more deeply. Happy had he been if he had still remained the same humble individual, immortalized by the pen of Byron.*

The *kula* of Sadek Effendi, on the opposite side of the road, might have given Suleiman a valuable lesson if he had been disposed to receive it. Strange as the story may seem, it is a tradition on record, that this house has ever been fatal to the lives of those that inhabit it; and from its *elevated* situation, while the *low* ground around it, upon which the miasma might be supposed to rest, is not at all unhealthy. If I was not a Christian, I should say that this might arise from the anger of the Deity whose temple pre-occupied the site; for the numerous vestiges

* It is of him Lord Byron speaks in his notes to the second canto of Childe Harold, describing him as "Suleyman Aga, late governor of Athens, and now of Thebes." If the reader wishes to know more of this mansion, and the details of a splendid dinner given to the captain and officers of the Cambrian, he may refer to Swan's Journal, vol. i. p. 154.

all about it, especially in the road, confirm the supposition that a temple did stand near, and what other spot so well adapted?

Advancing towards the place called the Baths of Diana, the mausoleum, called absurdly the Temple of Janus, on the left side of the road, no longer exists—not a trace is left of it, though perfect much less than a century ago. That there were numerous places of sepulture hereabout is evident from the four granite sarcophagi, used as water-troughs, at the fountain; and probably the mosaic pavement, yet buried near some fig-trees at a short distance behind the fountain, belonged to a mausoleum of superior order, if it was not a bath. In either case, the names of two individuals are perpetuated by it: one of which, Ganymede, of more modern date than the days of Ta talus, being connected with one of the Ptolemies, kings of Egypt.

We arrived at the Baths of Diana at a quarter before eleven; so named from tradition, but of no ancient date, otherwise we might be disposed to conjecture that the temple of Diana occupied the spot, or nearly so, where the mosaic pavement was found; this, however, agrees but ill

with the account of Quintus Calaber, who says, *that* temple stood on a hill of moderate height, at such a distance from the Hermus as to be about twice as far as a man's voice could be heard. Either in his days there were men of different lungs, for the Hermus is six hours distant, or we must find some other place for the temple of Diana.

It is curious that tradition asserts the inscribed pillar in the mosque of Bournabat, which records the healing virtues of the river Meles, was brought from hence. But the stream which runs into the sea from the baths of Diana cannot be the Meles, though the water, in part at least, comes into the pool by a souterrain connected with the field in which is the mosaic pavement. Chishull supposes the temple of Esculapius stood near the baths of Diana, though modern researches place it near the Jewish burial-ground.

With all due respect for the character of Diana, I would willingly indulge in the supposition, that in later times this beautiful crystal water might have been used as a baptistery for the catechumens of the church of Smyrna; if not in the days of Polycarp, a century or two later.

At least it is evident that here was a *circular* inclosure, and the pillar, which is still standing, resembles in form and material those which are to be seen near the Jewish quarter in the Turkish cemetery, the undoubted site, in my belief, of one of the earliest, if not first, christian church.*

* Of course I must be understood to mean the earliest church which was permitted to be erected, either at the time the empire became christian, or previously. It was probably the church of the beloved disciple, for it is at a short distance from the present church of St. John. Numerous pillars are still erect, either entire or broken, which ran in a direction nearly north and south above five hundred feet. There is an extensive souterrain in the cemetery, which abounds with other columns used in part as Turkish grave-stones, of all sizes and kinds of stone. Near the base of one of the erect columns, I discovered a stone, on which was sculptured an ancient Greek cross; and if tradition has any weight, the following will confirm the conjecture. Adjoining the cemetery is a large piece of ground inclosed by a continuation of the walls of the burial ground. It is a beautiful green oasis in the midst of the filthy streets of a Turkish city; and in one part of it is a large pedestal of white marble which once supported a statue, with an inscription, of which the words ΑΓΑΘΗ ΤΥΧΗ only remain. Any person who has been in the habit of passing it frequently, like the writer, must have been struck as he was, at seeing it always shut, and always unappropriated. Not a shed erected near it, though building ground is so valuable, and not a hoof permitted to pollute it with its tread. The adjoining cemeteries are crowded to excess, but this spot is not even permitted to be

We had proceeded but a little way beyond this place, when we met a troop of Turkish horsemen: there was something about them which looked unusual; I thought that, besides the imperturbable gravity of the Turkish countenance there was a consciousness of importance and self-satisfaction. Every thing about them told us they were travellers, and had come from far though their clothes and shoes were not like those of the Gibeonites, but spruce and in good order. They were Hadjis, a title now become their indubitable right, from having accomplished a pilgrimage to the tomb of the prophet.

The village of Cucklujah was now on the right, beautiful in situation and prospect, and wanting only a better supply of water to raise it much above the other villages. I was reminded of the fate of a poor acquaintance of mine, a Hakim and coin-

consecrated to the most sacred of the appropriations of Islamism. One day I ventured to inquire the reason from a white-bearded Turk who was leaning over the wall. "It is a spot polluted by the graves of Giaours, who will not suffer the bones of the faithful to rest in peace;" and his story was, that twice or thrice an attempt was made to add it to the adjoining cemetery; but as often as an interment took place, the body was always found on the following day most unceremoniously thrown out of the grave.

vender, for the terms are synonymous. Poor Dr. Matteo, of diminutive stature, with a jolly red face, a Frank hat, and a large cane, which served alike to support his medical character and a lame foot; he was not a medallist of the first order, but Dr. Matteo was industrious in his researches, and many a piastre has he received from me and my scientific friend, Mr. Borrell. The poor man, proud of some recent acquisition, displayed his medals, and exaggerated their value in the presence of some villains in the village, and shortly after his body was found, shut up, in an oven!—not the baked head—but the entire body!

At twenty minutes after eleven, we arrived not at the Café de Paris, but the Café of Sohouk kouou, the café of "the cold spring." In twenty minutes more, we were among the habitations of the dead, the ancient graves of Eshecleer; where fragments of columns and architraves, once adorning the temples of deities, or the splendid mansions of greatness, were employed in marking the narrower mansions of many humbler individuals. Some inscriptions are to be seen here at present, and formerly there were many.

Shortly after mid-day we were in a beautiful little grove of pomegranates, the shade of which, in a warmer season, must be well appreciated by the traveller; but to-day we could well bear the heat of the sun-beams. About a quarter after twelve, the village of Bounar-bashi lay about a mile on the right; a name common in Turkish geography, as marking a place abounding with sources. It was hereabouts, that some kind friends, who had accompanied us thus far, bade us farewell, and wheeled their horses about for Smyrna.

It seems to have been the invariable usage in earlier times, for even those who undertook the *dangerous* journey from Smyrna to Magnesia, or to Ephesus, to be so escorted. Chishull, in 1699, though he had a pretty strong party, being no less than "twenty-three light horse," was kindly and considerately escorted by "six or seven other gentlemen of the English factory, as far as Norlicui," a village on our left in the plain, where, after a short repast, they returned again to Smyrna, leaving the doctor and his friends most laudably employed in arranging a plan, "that morning and evening *prayers* should be

constantly read to the company during the whole journey,"—a practice, perhaps, not always followed by those who have succeeded them:—

At a quarter before one o'clock, we came abreast of the village of Hadjilar, which lay about half an hour on the left in the plain, and near which passes the road to Magnesia. The only Frank house has been long the property of Madame de Cramer; but in 1683, as M. le Brun informs us, who favours us with a view of the mansion, it belonged to the illustrious Mynheer Van Dam, Consul of Holland, who is represented in grand costume of chasseur, with all his attendants of janissaries, and a host of dogs, great, small, and middling.

Leaving the rich plain at one, for a country of more undulating character, in a quarter of an hour we pass a bridge, and then ascend through Cavakli derè, having on the left the remarkable conical rock, which is so conspicuous from Smyrna. The mountain seems to have been cut down to form the pass, and may be easily defended with a small force. It is said, that on the summit of the rock there are remains of an ancient fortress, but we did not see them.

Here is the café denominated Bell Café, which we reached at a quarter after one. The position is certainly beautiful; but whether the name is to be derived from this circumstance, or another, quite as agreeable to the ears of the Cafidji, the tinkling of the camel-bells, is submitted to abler etymologists.

Another café with a less attractive name, Das Café, invites the traveller to repose and refresh himself with a pipe and cup of coffee, under the shade of a fine plane-tree, half an hour from the former one: and near this is a ruined bridge, over the stream that flows along the road. The loss of the bridge would be to be regretted, when the water does flow, but when we crossed the bed at two o'clock, it was, as it usually is, without water.

In another half-hour the town of Nymphi was abreast on the right, at some little distance from the road; the position is beautiful, surrounded by wood, and having above it, on the almost precipitous side of the hill, remains of the ancient walls of Nymphæum, long the residence of the Emperor Michael Paleologus, in 1260; celebrated in later times for its mines of gold

and silver, and no less *renommée* in the present day, for the excursions of the fair travellers of Smyrna, who boldly visit the beautiful and refreshing cherry groves, undismayed by the tales of the *lions*, which, like the *dragons* of the Hesperides, are said to guard them.*

In another quarter of an hour, that is to say, at a quarter before three o'clock, we had, according to the calculation of better-informed travellers, finished half of our day's journey; Yeni Café being reputed the half-way house. There is no want of cafés on this road, for at a quarter past three we came to another repository of pipes and coffee.

Near this are the remains of a bridge over

* In his former work, "Visit to the Seven Churches, &c," the author enumerating the wild beasts which are found in the neighbourhood of Smyrna, mentioned a *lion* as seen by Mr. Jolit, when accompanying some ladies in the cherry season to Nymphi. There is reason to believe that gentleman was *mistaken*, and that the lion does not exist, at least in this part of Asia. The hyæna, wolf, black and brown bear, lynx, jackall, fox, porcupine, and a species of leopard or panther, certainly do exist. Of the last, the author had ocular demonstration a few months ago, a female panther being shot by a Greek, which measured sixteen lengths of the man's foot from the nose to the tip of the tail—about thirteen feet. The claws are in the author's possession.

the Nymphi, supposed by Chishull, the ancient Cryos, ("*cold,*") mentioned by Pliny as a tributary stream to the Hermus, in the present season of excessive drought meriting to be dignified with the name of *river*. What it is in the season of floods, the lofty broken arches of the bridge bear ample testimony. At four o'clock we crossed the river, shallow but wide; and for the comfort of those who in a cooler season are compelled to traverse the Cryos, twenty minutes beyond, is the Iki Capi Café, or café "with two doors," though we could see but one. Here we made our dinner, and left it again at five o'clock, and when nearly six crossed a stream flowing from the south.

It was growing dark, or we might have seen, as the traveller by daylight may, the abrupt termination of Mount Sipylus, at a considerable distance on the left, behind which lies the town of Magnesia. It is described by Chishull as a stupendous precipice, consisting of a naked massy stone, and rising perpendicularly almost a furlong high.*

This has been supposed to contain some magnetic iron as well as the rock of the Acropolis behind the town of Mag-

It was here, too, that Chishull saw "a certain cliff of the rock, representing an exact niche and statue, with the due shape and proportion of a human body," confirming the account of Pausanias, who says it was a very ancient statue of Cybele, and said to be the work of Proteus, son of Tantalus. Mr. M'Farlane was more venturous than Dr. Chishull, and measured the lady's figure.

The Nymphi passes down through this plain on the left, and joins the Hermus. Happily for the traveller on a dark night, another café presented itself at a quarter past six. From thence

nesia; and the magnet is said to have taken its name from hence. Chishull having perceived that the compass was affected by it, I repeated his experiment in company with Rev. Mr. Hartley, in 1826, but though we imagined the compass was so affected, I was not sufficiently assured of it, and, willing to hear better proof, accompanied Dr. Yates and Mr. Moores, a officer in the American navy, in January 1830, taking with me two compasses, one of which, a remarkably good one, had been kindly sent out to me by Colonel Leake. The results of our observations were entered by Mr. Moores, in our "Traveller's Register," at Smyrna, and have been again given in full detail by Dr. Yates, in the Athenæum, for January 4, of the present year. The existence of a considerable magnetic influence was clearly established: at the same time, I confess, it is quite as probable that Magnesia in Thessaly is intitled to an equal claim.

to Cassaba, where we arrived at half-past seven, we rode and stumbled along, having first crossed another stream over a road that seemed, from the quantity of round pebbly stones, to have been once the bed of a torrent. We were perplexed in the choice of a khan, for there are several in Cassaba, and lost some time in the promenade, leading our horses through the streets, which at another season would not have been so agreeable, for the place abounds with water; at last we were well accommodated in the khan called Boiadjoglou Khan—the khan, of "the painter's son."

The Turkish name of this town is Durguthli, Cassaba meaning simply a town. Upon what authority it is said in the French map to stand upon the site of Ægara, it is difficult to say, though such a place is mentioned by Ptolemy, as a city in Lydia, but with Hypæpa and other cities lying on the southern side of Mount Tmolus. It owes its present importance, if not its origin, to the preparation of cotton wool, and I suppose that, as in the days of Chishull so at present, the wool is separated from the seed "by a wooden and iron roller, spinning one upon another, in rapid motion."

For the *gourmand*, Cassaba has a more inviting celebrity—of the fifty different species of melons, which we are told are to be found in the Levant, the melons of Cassaba stand pre-eminent—racy and luscious, with the additional recommendation of keeping sound as late as January and February. The melons of Magnesia and the neighbourhood are celebrated by Pliny, and the vicinity of Cassaba to Magnesia identify the species, and attest the good taste of the naturalist. Even that great warrior Tamerlane was not insensible to the delicious fruits of Dougourlic, as his Persian historian names Cassaba.

Cassaba contains nearly two thousand houses, Turkish, Greek, and Armenian. The latter seem to have settled there about 1690—at least it was a little after that time, that they were allowed a firman for building a church; a permission, considered at that time as a peculiar mark of favour. In fact, the Armenians are held in much higher estimation by the Turks than any other rayahs, if not preferred even to Franks. This is in part accounted for, by their approaching each other so nearly in many of their usages. They both speak the same language; their females are not

admitted into the society of the other sex; nor permitted to walk out without being veiled; the black covering of the face (yasmak) excepted, it would be difficult to distinguish an Armenian female from a Turkish one, for both wear also the privileged yellow slippers. There is a gravity too in the Armenian physiognomy, which places him much nearer the Turk than the gay and noisy Greek.

CHAPTER II.

From Cassaba to Sardis and Koola—Tactico Conscripts—Café of Vourkanlè; "much blood shedding."—Horror of cavalry in the army of Crœsus at the sight of a camel—Acropolis of Sardis, resembles the mountain over the town of Zante—Reflection on its heart-affecting solitude, and the fulfilment of prophecy—Temple of Cybele—The Gerusia—Remains of primitive churches—The Pactolus—Arrival at Salickly—Kind-hearted Jew unfurnishes his magazine for our accommodation—Bazaar day at Salickly—Extraordinary appearance of the lowest ridges of Mount Tmolus—Ford the Cogamus—Village of Titan or Eycarn—Village of Dourasolou—Ancient vestiges—Error of the French map in the position of Dioshieron corrected—Foot courier between Erivan and Smyrna—Shed with enormous water jar—Turkish charity for the fainting traveller—Cokederè Café, the site of former adventure—Extraordinary view of several extinct volcanoes.—Road in the midst of lava—Arrive at the town of Koola.

Tuesday, October 23.—On rising, soon after six, the weather was unpromising, but it bright-

ened, and when we set off, about nine o'clock, became fine. In half an hour we came to a fountain on the right: such a thing would not merit notice in European travelling, but here, in the land of heats and droughts, it is too important to be omitted. In five minutes more, another lay near an ancient burial-ground with so many fragments of antiquity within it, that if Cassaba does not stand upon an ancient site, certainly some such must have been at no great distance; for it is incredible, that all these fragments should have been brought from Sardis, as they are commonly said to have been.

We had scarcely quitted it, when a spectacle presented itself, perhaps not uncommon in older times, but certainly much more frequently to be seen since the destruction of the Janissaries, and the establishment of the Tacticoes, or regular troops.

A number of young lads, few above fifteen years of age, were tied together with strong ropes in a string, like a caravan of camels, guarded by some Turks, heavily armed with pistol, gun, and yatagan, on horseback. The boys did not seem to march reluctantly, rather in per-

fectly good-humour; but it was distressing to see them followed by a poor woman, the mother evidently of one of them, in all the agony of despair. We are ready to call the Turks barbarians, as usual, but where is the difference between these Tactico recruits and the conscripts of civilized France, or the victims of a pressgang in enlightened and religious England?

Another burial-place lay in the road a little before ten, and about the same time we came to a well, and abreast of the village of Debrent, a most picturesque looking place, under the mountain on our right; the population is estimated at two hundred Turkish houses. The peaks of Mount Tmolus began here to assume the fantastic shapes that continue most of the way to Sardis.

The road is over a fine plain, and at a quarter past ten we crossed a wide but dry water-course; and about eleven o'clock were dismounted at the door of the Café of Vourkanlè, called also sometimes, but incorrectly, Ourganlè. Every Turkish name has its signification; and Vourkanlè, says Kyriacos, an excellent Turkish scholar, means "*much blood shedding;*" a very

likely and appropriate name for a place in the plains of Sardis, where so much blood has been shed in every period of history. Perhaps this may have its origin in some battle of later Turkish times, but more probably the Turks have only preserved a tradition which existed ages before.

Three large tumuli, which lay on the right of the road, at half past eleven, were incontestable evidences that much blood had been shed, and the thousands that fell now mingle their dust in peace. In ten minutes more we crossed a green ridge, running down into the plain, and at one extremity of which I fancied, on a former journey, that I saw the remains of a square entrenched camp; the ridge itself is probably the ancient Roman road.

We travelled on till we reached the café and village of Achmetlèe at twenty minutes after twelve, crossing a stream close to it; and we saw nothing more remarkable than several caravans of camels, having a horse for their leader, instead of their usual *conducteur*, an ass! at this on the very plains where Cyrus owed his victory over Crœsus, chiefly to the horror which

horses of that day had for the gentlemen with the hunch-back.

Civilization is progressing even on the plains of Sardis, as proved by a large new khan of superior appearance which we reached at half past twelve. For the next hour we had little to remark, except the extensive plain on our left, and the continually changing forms of the peaks of Tmolus on the right; and about half past one we saw a village some way down in the plain on the left; Milcom called it Titan, but whether it be so or Hamiclè, or either, I would not venture to determine.

A much more interesting object was now the Acropolis of Sardis rising before us, and presenting a striking resemblance to the mountain above the town of Zante, and the soft sandstone rock distorted and rent in the same extraordinary manner, and perhaps by the same agency, of earthquakes.

With our eyes fixed on this crumbling monument of the grandeur and nothingness of man, and looking in vain for the city, whose multitudes lie under the countless sepulchral hillocks on the other side of the Hermus, we

arrived at what was once the metropolis of Lydia.

If I should be asked what impresses the mind most strongly, on beholding Sardis, I should say, its indescribable *solitude*, like the darkness in Egypt, darkness that could be *felt*. So the deep *solitude* of the spot, once the "*lady of kingdoms*," produces a corresponding feeling of *desolate abandonment* in the mind, which can never be forgotten.

Connect this feeling with the message of the Apocalypse to the church of Sardis, "Thou hast a name that thou livest, and art *dead*; I will come on thee as a thief; and thou shalt not know what hour I will come upon thee;" and then look round and ask, where are the churches, where are the Christians of Sardis? The tumuli beyond the Hermus reply, "*All dead!*" suffering the infliction of the threatened judgment of God, for the abuse of their privileges. Let the unbeliever then be asked, Is there no truth in prophecy? no reality in religion?

We walked along the banks of the famed Pactolus, and thence to the two remaining pillars of the temple of Cybele, one of the oldest mo-

numents at present existing in the world, and erected only three hundred years after the temple of Solomon. Mr. Dethier made a sketch of it, and we afterwards took a slight view of the theatre, stadium, and remains of the churches; and the ruin called the Gerusia, but conjectured by Mr. M'Farlane to have been a church.

I examined it with much attention once more, though I had formerly made a plan of it, and would gladly have been convinced that it had been a church; but there was so much evidence against it, and particularly in its position, which is north and south, instead of east and west, that I reluctantly was compelled to abandon the idea. It appeared much more dilapidated than when I first saw it, and so did the church which is above the mill. That on the plain was clearly a very early and magnificent building, and I regretted that I had no time to take the ground-plan and dimensions.

It is remarkable, that the Turks call the branch of the Pactolus which is on the east side—not that near the temple of Cybele—by a name signifying "*the river of riches,*" preserving the tradition of the *golden*-streamed Pacto-

lus, and confirming the observations in my former journey.*

We mounted our horses again, at four o'clock, for Salickly, which by Milcom's calculation was *three* hours distant, and, as he wished us to believe, not reachable by daylight. Well aware that it could not be so far, we notwithstanding hastened on, and at too quick a pace to take much observation on the way, fearful of being benighted, or, what was as bad, arriving too late to find a lodging.

The road lay over the plain, and being uninteresting, we lost nothing; but we were agreeably surprised to find ourselves at Salickly *within* half the calculated time, viz. at half past five o'clock, and we were not a minute too early: the ba-

* The bed of this stream and the stones are not golden at present, but of a dark ochreous colour, as if containing iron. Mineralogists are, I believe, agreed that most of the auriferous sands in all parts of the world, are of a black or reddish colour, and are consequently ferruginous. It was observed by Reaumur, that the sand which accompanies the gold of most rivers, is composed of particles of iron, and small grains of rubies and hyacinth. Titanium has also been detected in the same sand; and it would appear from the chalybeate springs which have been discovered in that part of North Carolina which affords gold, that the soil is there ferruginous. The gold ore of *Ameca* is decidedly ferruginous.

zaar-day being to-morrow, every hole in the village was filled to overflowing; and had it not been for a kind-hearted Jew we might have enjoyed the refreshing breezes of the street all night.

Travellers would do well to avoid arriving at any place on the eve of the bazaar or market day; every other day in the week, probably half or more of the houses are shut up unoccupied, but the bazaar-day is the grand day of business and rendezvous for every man of business, for miles around the village, from the vender of Tchibouks to the mender of old shoes.

Our kind-hearted Jew, it is a pity we have forgotten to immortalize his name, was a possessor of an apartment about ten feet by eight, on the Rez au Chaussée, which he had completely filled to the ceiling (if there had been one, as there was not) with every variety of vendible ware, calculating on a golden harvest.

It is impossible to enumerate his merchandize, the mixture was of so heterogeneous a nature; but there were heaps of skins, drest and undrest, bags, bales and boxes, buffaloes' horns, salt fish, and other things not less savoury; all were

thrust out, and we had the exclusive occupation of the entire apartment. We were fearful that some of the Israelitish property, being of too minute a description to be well seen at such an hour, might have remained behind; but our fears were groundless, and our honesty unimpeached.

Wednesday, October 24.—In a village of fifty houses, (for that is the number of Turkish, and only one Greek,) overflowing with buyers and sellers, almost enough for five hundred, there was no fear of oversleeping; and we were up by daylight, and making our purchases for the journey.

Kyriacos, who was at the head of the commissariat, bargained for a stock of fish from the Hermus, which had been submitted to the frying-pan long before the sun was up, figs and eggs, milk and *yaourt*; while I added to our travelling case two articles which were subsequently found invaluable; a tin sconce or lamp, and a tin cup or boiler; both for a piastre, for bargains may be had at Salickly.

I should be ungrateful to Salickly, if I did not enumerate some of the rich variety of merchan-

dize exposed—not in the shops, for there were none—but upon the *ground*, in this day of the bazaar. There were the necessaries, and even luxuries of life. There were shoes and toe-turned slippers, black and red; turban shawls and scull-caps; horse and ass shoes, for camels wear none; travelling *benishes* and tailors' needles; blue beads for camel's necks; toilet looking-glasses, and gum mastic; large assortment of cordage and *palank* tackle; and in earthen ware, choice varieties of *stamnàs* and *dedjarès* and *goumaries*.*

Though there is but one Greek house in Salickly, yet there is a chapel, probably in the same house, which has a numerous congregation from the neighbourhood every Sunday.

Early as we had risen, it was half past eight before we were on our horses, for it was not an affair of a moment to arrange saddles, and baggage-bags, *palanks* and *paplomas*. Our route lay over the plain, in a direction nearly east, and we were for some time amidst thickets of tamarisk and Turcoman's tents.

It is difficult to describe the appearance of the

* Water pitchers, covered boilers or saucepans, and jugs.

lower and nearest ridge of Mount Tmolus, which, as before, lay on the right, but more distant; and more difficult to account satisfactorily for this appearance. It looks like a continued line of low sand-hills, or as if the whole of the soil had been washed down from the lofty mountain which rises immediately above, leaving the rocks bare, and that these lower hills were formed by this soil.* It is too extravagant to suppose, perhaps, that the whole of this plain was once the crater of an immense volcano, and the plain subsequently formed by alluvial deposit.

At half-past nine we came to the banks of a river, in other seasons passed by a wooden bridge which was near, but in this season of most extraordinary drought, there was very little water, and we forded it. This is the river which is passed so repeatedly between Debrent and Bulladan; then flows at the distance of an hour and half before Allah-sher, (Philadelphia;) and pursues its course till it falls into the Hermus. As there is no other river deserving the name near Philadelphia, this must be the Cogamus.

* The rock of Gibraltar, as approached from the east, presents a somewhat similar appearance.

On the left of our road lies a village called either Titan or Eycarn. It is true the names are not at all alike, but we were not quite satisfied with the correctness of Milcom's information, he having already (since yesterday morning) announced to us *two* Titans on the road, and we began to fancy ourselves on the site of the war so famed in ancient mythology.

At a quarter past ten we came to the village of Dourasolou. Whatever may be the etymology of this name, it is not a tempting residence; cold and cheerless as Greenland in winter, and not very mildly treated by the sunbeams in summer, as we may infer from a number of pits in which the *corn*, &c. is kept during the summer months, covered deep with straw, and above with mounds of earth.

We now take a south-eastern course over an extensive open country, without a single tree, or vestige of human habitation, at least of modern times; for at a quarter past eleven, some fragments of columns, &c. on the right, are evidences that living beings, (or, if it is a cemetery, *dead* ones,) have on other days occupied the spot. We cross a water-course very near

this, and a road leading probably to Philadelphia.

In the large French map of Count Guilleminot, the town of Dioshieron is placed nearly on this spot, but most erroneously, for that place lay on the south side of Mount Tmolus in the vale of the Cayster, as is clear from that river being named on the medals of Dioshieron. At the same time, it is probable the columns belonged to some Lydian temple, and we fancied we saw a spot near, which, a little elevated, had been the *emplacement*.

The continued sameness of this most uninteresting country, as uninviting as the *steppes* of Russia, was at length relieved by the approach of one human being. He was a Turk, coming towards us with a steady, determined step. He was the bearer of dispatches, but he neither wore the silver greyhound, nor received the pay of a royal messenger. Milcom recognized in him an old acquaintance, a Smyrniote, or half Smyrniote and half Persian, as his life appeared pretty equally divided in journeying on *foot* between the two.

He was now returning from Erivan, whither

he had been dispatched by a merchant of Smyrna, and the dispatches were certainly not conveyed with the velocity of *steam;* yet *three* months is not a very long time for a *foot* courier to find his way to Erivan, to get his dispatches and return to Smyrna. Nor was his pay exorbitant, being six hundred piastres for the journey and return, something about seven pounds English currency at the present exchange.

At a quarter past twelve, Milcom, whose throat seemed to sympathize with the present drought, and as if indued with that instinct by which horses are said to know that they are approaching water, though even at a considerable distance, alighted at a little shed by the road side, within which he found a large vase full of excellent water, replenished every day for the thirsty traveller, who would in vain seek it elsewhere.

Does not the beautiful definition of genuine charity instantly occur to the mind? "Whosoever shall give a cup of cold water only unto one of these little ones, in the name of a disciple, verily I say unto you, he shall in no way lose his reward." And yet he that placed the vase of water in the shed, and brought it from a considerable distance,

and placed it there every day, was not a Christian—but, a poor, despised, Mahometan!

And what did this poor man propose to himself? It could neither be to receive money nor thanks, for having filled the vase perhaps before sunrise, he never returns to it till the following morning. Shall we deny him, though he be not a Christian, the justice of supposing that he had a benevolent heart, and what is better still, that he did it from love to God? He places not the vase for the "disciple," only—it is not for those exclusively who hold common faith with himself,—but, like the heavenly virtue of benevolence, the refreshing draught is as free to the *giaour* as to the disciples of the prophet.

Surely such a people, whenever the period shall arrive that they receive the water of life from Him, who invites all to come and buy water without money and without price—the living water of everlasting life—will be much more like to be an honour to Christianity, than multitudes who now bear the name.

These little water repositories are to be met with in every direction. This is not a charity of modern date; for Tavernier tells us, that in

going from Afiumkarahissar towards Tocat: "Il y a une chose à remarquer dans cette route, et en beaucoup d'autres, qui montre qu'il y a de la charité parmi les Turcs. Sur la plupart des grands chemins qui sont fort éloignez des rivières ils ont fait des cisternes, où quand la pluie vient à manquer en de certaines années, on apporte des villages voisins de l'eau pour les passans, qui sans cela suffriroient beaucoup."

The hills on the right, sterile, reddish brown, and almost bare of vegetation, show that we are approaching the Katacecaumene. At one o'clock our course was east by north, and soon after we came to a fountain and almond-tree, near which Mr. Dethier narrowly escaped a broken limb, being thrown from his horse, or rather, as he was an excellent horseman, threw himself off with great adroitness, as the animal was falling upon its side on a craggy rock.

A deep torrent-bed lay close on the right of the road at a quarter past one, and continued to do so all the way to the café called Cokedere, where we alighted at ten minutes before two. I recognized the place as the memorable site of my adventure with Milcom in 1826, when, losing our way from Koola, we passed the night in this

open, and at that time untenanted, shed, and had our slumbers broken in upon before sunrise by a pasha and his numerous suite going to Aleppo.*

* The reader will permit me to give an extract from my former work. "Awoke, at a very early hour, by the passing of horsemen, and loaded camels, horses, and mules, without number. It was the pasha of Magnesia going to take possession of his new appointment at Aleppo. A great throng of his suite, the principal officers, came into our shed, expecting to find it a cafinet. It was amusing to see their attendants, one after another, preparing coffee, &c. for their masters. A circular flat box, covered with red leather, in which about a dozen cups and their silver zaphis were neatly arranged in compartments lined with cotton, and a cylindrical red leather-case, containing the coffee and boiler, composed generally the whole travelling apparatus. The winding along the ravine road of this interminable line of horsemen, magnificently habited in every costume, and of their fine spirited horses, as gorgeously caparisoned; the foot soldiers, principally Albanians, in their most characteristic dresses; the Delhis, with their long spears, and high cylindrical black caps, (two or three feet high, and six inches only in breadth,) camels and camel drivers, mules and muleteers, &c. &c., presented a sight curious and picturesque in the extreme. No less than two thousand persons composed the pasha's suite. He was himself in the rear with his harem. The road had been recently repaired for the passage of the pasha to his government, affording a striking illustration of Scripture: "He shall prepare the way before him." The rough places were attempted to be made plain; but, from the winding direction of the mountain, the crooked could not be made straight. The taktaravans of the ladies of the harem will still find a difficult passage, and have many a terrible jog."

Whether the cafidji was the ancient proprietor of the mansion, and wished to be paid for our former accommodation, it is certain he was not contented with the present remuneration made him for the permission to seat ourselves on the ground outside the café, and eat our own provisions, but he received nothing in addition but a pithy reprimand from Milcom, which detained us till half-past two.

Our road lay along the torrent-bed as before, till we gradually ascended and reached the summit of a hill at a quarter past three. Here we could not complain that the view which presents itself is, like the former part of the road, an uninteresting one; on the contrary, it is one which, from its contrast to any thing we had hitherto seen, while it strongly excites, almost for the first moments appals the mind.

The prominent objects in an extensive view are four mountains, evidently all volcanic: three of them have craters, yet the principal indication of their having been volcanoes is from the form; for the mountains themselves, or large hills rather, though of a brownish and dark colour, bore no other evidence as yet of what they once were.

In a short time, however, all doubt is removed; for at four o'clock we rode through the midst of lava, that is to say, both our road and the ground on the right and left are completely covered with small volcanic stones. We passed over much of this, and then for a time found ourselves beyond its limits; but, having subsequently ascended to a considerable elevation commanding an extensive view, we saw what may properly be designated as the great volcanic mountain of Koola.

The descent was long, and by a troublesome road. It was growing dark, but we were notwithstanding favoured with a fine view of the town of Koola, and the lava plains or ridges about it, long before we arrived there, which was at six o'clock.

Koola, or Kula, contains about fifteen hundred houses, one tenth of which are Greek, and its commerce, according to Major Keppel, is in carpets, red dye, shoes, and opium. It is supposed by Colonel Leake to stand on the site of the ancient Mæonia; but this is at variance with Pliny's account, who places Mœonia on the river Cogamus, at the foot of Mount Tmolus. It is possible and probable that Pliny is incorrect, but if not, we

must look for Mœonia between Bulladan and Philadelphia, perhaps about Ignighioul.*

In this case, I should be disposed to hazard the conjecture that the ruins at Ghiculdiz were those of Hierocæsarea, a town certainly in Lydia, and called by one author a Mœonian town, though placed by Ptolemy near Thyatira. My principal reasons in support of this opinion are, first, that there is an epoch on the medals of Hierocæsarea, as on the inscriptions found at Kula and Ghiculdiz, and no such occurs on the medals of Mœonia; and I have a large medallion of Hierocæsarea sent to me from Kula, and have seen two other coins of the same city at Kula. After all, Colonel Leake is probably right, in supposing the passage in Pliny is wrongly punctuated. †

* There is nothing in Kula itself to confirm the belief that it stands on the site of an ancient town; the numerous marbles, &c. with inscriptions, having been evidently transported from Ghiculdiz, only three miles from Kula; and which, lying on the north-west of it, must be near Mennè, the Megna of Major Keppel. In my first journey I spoke of Kula as occupying the site of one of the Mœonian towns, not then aware of the existence of ruins at Ghiculdiz; and if I had found any considerable ancient remains at Mennè, I should have considered that as the probable site of the town of Mœonia; but I saw little or nothing of remote antiquity, and the few vestiges were chiefly of the lowest times of the Greek empire.

† Several inscriptions found at Kula were published by

Major Keppel, most of which have an epoch, supposed, with great probability by Colonel Leake, to be that of the battle of Actium, which was in general use under the Roman emperors. The following inscriptions having also an epoch, may assist in determining the name of the ancient city.

1. Ετους ΣΡΕ Η Μ . Απελλαιου . Κ. Αμμια
Τελευτα εθων ις· Ασσκληπιαδης ο πατηρ Γλυκεια
Η τεκουσα την θυγατερα ετειμησαν. Ετους. ΤΑ . Η Μ . Απελλαιου
Ασσκληπιαδης τελευτα ετων ις. Ασσκληπιαδης ο πατηρ
Γλυκεια η τεκουσα τον υιον ετειμησαν·

"On the 20th day of the month Apellæus, in the year 295, died Ammia, at the age of sixteen years. Her father Asclepiades and mother Glycia, have honoured their daughter.

"In the year 301, and the month Apellæus, Asclepiades died also at the age of sixteen years. Asclepiades his father and mother Glycia have honoured their son."

Probably Glycia is the same mentioned in one of Major Keppel's inscriptions, which records the pedigree of the family, the date being "In the month Dius, of the year 299."

2. Ετους . Τὸ . Η Μ. Υπερβο . . In the month Hyperbor:
Αμυντας και Τατια. of the year 370, Amyntas and Tatia.
Γονεις Αλεξανδε
Μελτινη οι Συντροφ
Μυντας ο παππος
Τινη η Μαμμη Ζηνοδ
Και Αμμιανος οι πα
Ανεικητον ετειμη (σον) . have honoured Anicetus.

Anicetus also occurs in an inscription published by Major Keppel, though at a much earlier date. Another Anicetus, in the preceding century, presided over the Christian church, as Pope.

CHAPTER III.

Female beauty at Koola—Volcano called Kara-dewit, the "black inkstand"—Another large volcano—Road descends over an ancient ridge of lava—Laylay café and Chifflik—Dopos kalesi, or Davala—Ascend the Acropolis, and search for ruins of Tabala—View of volcanic district from thence—Extraordinary formation of Tufa beneath the acropolis—Curious green mineral—Enter on a region of basaltic dykes and causeways—Observations on the Katacecaumene district—Attempt to account for it by supposing vicinity of sea at an earlier period—Evidences that the whole of these countries were once under the ocean.

Thursday, October 25.—In a little *routiere*, which I desired friend Kyriacos to make for me, several years ago, of the road between Affium-karahissar and Smyrna, mentioning the distances and matters worthy of observation in each town, Koola (or Kula) is described as *très renommée* for beautiful women. Our friend has been seeking some time to establish himself in society, by the choice of a wife; and therefore we attributed it to this, that we could not get

away from Kula, this paradise of Houris, till half past ten o'clock. Kyriacos may be forgiven, for Major Keppel says he was particularly struck with the appearance of the women, and that their holyday headdress is quite classical, bearing a strong resemblance to the Phrygian cap.

The high ridge of lava lay on the left of the road, and we rode through the narrow pass in the rock at eleven o'clock, having the volcano called Kara-dewit (the black inkstand) a short way off on the same side. At forty minutes after eleven, another large volcano was on our right. We saw here numerous detached pieces of basalt; and the road descended over an ancient ridge of lava. At twenty-five after twelve a tumulus, called Hier tepè, lay on the left.

Having passed a large burial-ground, we came, at ten minutes before one, to a cafinet called Laylay Cafinet; near it is a village, whence it takes its name, Laylay Chifflik. From hence we saw, with a telescope, distinct causeways of basalt on the summit of the opposite mountains; and heard of a cavern, probably volcanic, extending a great way under ground. There are some trifling remains near the café, but being con-

structed of small stones, they cannot be of very remote antiquity, unless the facing-stones have been removed.

We left the café at twenty minutes after one, and at two o'clock crossed the Hermus, even at this season of drought a considerable river. The scenery around us was full of interest, and in addition to the volcanic district on the left, a magnificent mountain rises in front, detached on either side from the adjoining ranges, and having also some masses of basalt at the summit. This is the Dopos kalesi, (or Topos kalesi, the "place of the castle,") called also Davala, and which we felt assured now, as I had been when I formerly passed at the foot of it, was the commanding acropolis of the town of Tabala; the change of the T into D being of common occurrence in modern Greek, and the B pronounced as V.

Strongly excited by the hope of finding considerable remains on the top of this mountain, the μεγάλαις τρύπαις, I had heard of in my first journey, &c. we alighted at the base of the acropolis; and though the ascent was infinitely better adapted for goats than men, we advanced boldly, and scarcely allowing ourselves time to look round

and breathe a little, we gained the summit, an undertaking of no inconsiderable labour. Like many other periods in human life, when excitement runs high, and the land of promise seems within our reach, it was our fate to be completely disappointed. Neither temple nor theatre, nor even the μεγάλαις τρύπαις, were to be seen: yet, though we saw nothing that could be called vestiges of a city so ancient as Tabala, there were fragments of walls, cisterns, and houses; but if not Turkish, they could not be earlier than the lowest times of the Greek empire. This certainly was a disappointment, for Tabala was among the list of discoveries we had promised ourselves, and to fail at the outset was discouraging.

However, the view from this spot, which I must still call the acropolis, on better grounds than Mr. Oldbuck for his camp of Agricola, on the Kaim of Kimprunes, after the eclaircissement of the A. D. L. L., was so magnificent and extraordinary, that we were put again into tolerable good-humour. We observed in the direction of Koola, or rather more to the north, three distinct ridges of lava, black as night, sepa-

rated one from the other by low hills, and running east and west. The three bellows of Typho are therefore clearly made out. The lava forms the upper strata on all the mountains round, resting on a light-coloured rock or earth; and it was very remarkable that the deep chasm or valley which separated the Dopos kalesi, on which we stood, from the adjoining mountains on the north, was effected by the agency of water, long subsequent to the deposition of the lava on the summit.

Descending the mountain, we remounted our horses, and soon after three ascended the hill from the river (Hermus.) We were much struck by the forms into which the light-coloured substance, most probably tufa, under the upper or volcanic stratum of the Dopos kalesi was thrown; and the remark in my first journey was strictly true, that "it is absolutely necessary to go quite close, in order to be convinced that you do not actually see clusters of circular turrets, of rich and elegant construction, &c.

> "The rocky summit, split and rent,
> Formed turret, dome, and battlement,
> Or seemed fantastically set,
> With cupola or minaret;

Wild crests as pagod ever decked,
Or mosque of eastern architect.
Lady of the Lake.

As we were ascending the road on the opposite side we observed in the rock on the left an ancient and well-formed arch; a better evidence than any thing we had seen on the Dopos kalesi, that an ancient town really existed very near it; and if so, beyond doubt the town of Tabala, for that town was on the Hermus, as appears by the medals of which I had seen two at Kula yesterday morning.

Before we had reached the top of the hill we were induced to alight by large masses of a green semi-transparent silex; had it been the matrix of emerald, we should have coveted Mr. Edward Brown's secret for cleansing the emeralds that he brought from the mines of Suez in Egypt; and we should have loaded our haybays well, in hope of a good purchaser in another Grand Duke. As it was, it appeared to be simply silex, though it glared and flickered in the sunbeams in a very tantalizing manner to the eye of one not a jeweller.

The country increases every step in interest for the geologist. At a quarter before four, we

are absolutely in the region of basaltic dykes and causeways. Some immense masses had fallen, large as mountains, in all directions, and were lying towards every point of the compass. In some places, the road passes over the top of a basaltic causeway, the heads of the columns as regularly placed as those of Staffa, or the Giant's Causeway. By what wonderful convulsion of nature were the other masses detached from their first position, and hurled about in such chaotic confusion? And at what period, and to what agency, are to be ascribed their primary formation and position?*

* Monsieur de Saint Fond describes *basalt* to be "une substance volcanique noire, quelquefois grise ou un peu verdâtre, inattaquable aux acides, fusible sans addition, donnant, quand elle est pure, et non alterée, quelques etincelles lorsq'on la frappe avec l'acier trempé, susceptible du poli, et devenant alors une des meilleures pierres de touche. Cette substance doit être regardée comme la matière la plus homogène, la plus fondue, et en même temps, la plus impacte que rejettent les volcans. On trouve le basalte disposé en masses irreguliers, ou en masses qui affectent des espèces de couches paralleles, horizontales, ou inclinées; en prismes triangulaires, quarrés, pentagones, hexagones, eptagones, octagones, et même selon quelques auteurs à neuf côtés; les prismes sont regulières ou irregulières, d'une seule piece, ou articulés; on

These are questions to be solved by n
geologists than I am; yet there are circ
stances connected with the extraordinary c
try we have been riding through to-day, w
cannot but powerfully strike even the most
acquainted with that interesting science.

The Katacecaumene, or district of subterra
combustion, was so named in the very ea
times:—Strabo, and others, mention it as c
with volcanic substances. The volcan
ceased to burn long before his day, and
ble of Typho carries up the period wh
became extinct to the remotest periods
thological tradition. We have seen, to-day,
veral of these volcanoes, seas of black lava, b
saltic causeways in all directions, &c. &c.

We are told it is a general rule, "subj
only to very slight and doubtful exceptions, th
all groups of volcanic mountains are in t
neighbourhood of large masses of salt w

trouve même le basalte en boule, en table, &c."—*Rech*
sur les Volcans eteints du Vivarais et du Velay, p. 134.

It is said that fragments of basalt are found in the
Tmolus, but upon what authority, and what this river is
uncertain.

At the same time it is observed, that though this does not appear to extend to the class of extinguished volcanoes, yet at the period when these volcanoes were in activity, the greater part were near the sea, if not underneath it, and that the rest were exposed to the access of water, derived from the lakes, which had been left in the low situations when the mass of the ocean had retired." If it be asked, how *water* can be a sufficiently powerful agent to produce such extraordinary effects, we are told by Dr. Daubeny, who is perhaps the greatest authority of the present day on the subject, that if "the metallic bases of the earths and alkalies exist in sufficient quantity in the interior of the earth, and if *water* be admitted to them, from what is known of the violence of the action in our minute experiments, a heat would be produced quite equal to all the effects which are exhibited in volcanic eruptions."

In attempting to explain by this, the formation of the Katacecaumene district, the sea, at present, is much too distant; but are there any evidences actually existing, or supported by tradition, that the sea *once* did come much nearer to it, if it was not entirely *covered* by the ocean?

The Hermus passes through the volcanic district, and if we trace its course from its estuary into the gulf of Smyrna, we shall see that for a great extent of way it passes through extensive plains almost to the town of Kula. There is, therefore, no reason why we may not suppose that at a very remote period, long before the days of Crœsus or Halyattes, these plains might not have been maritime. The singular appearance of the lower ridges of Mount Tmolus, which has been already noticed, seems to be a confirmation of this opinion. The vale of the Cayster may have been also a creek between the promontories of Messogis and Tmolus, ages, of course, before the popular cry of "Great is Diana of the Ephesians," and this theory applies with much more certainty to the vale, or rather extensive plain of the Meander, which is positively known to have been flowed over by the sea at a considerable distance from the present coast; and the hillocks which are now to be seen rising out of the plain, are as clearly proved to have once been the islands, called Lade, Osebasha, &c.*

* It is proper that we should notice the great changes on

Add to this, the tradition that the sea, or at least the salt-water, actually did come up, once, as far as Apamea, very near the sources of the Meander, for that river was said to be navigable for ships even so far. Many names of places bordering on the plains of the Meander, still bear internal evidence of this; as Denisli, Denis or Dinis, being the *sea*. The lake between Ishekli

this coast, at the mouth of the Meander, by the amazing deposition of mud and earth in the course of ages—changes that have so completely altered the face of things, as described by the ancients, that the first of modern geographers was totally misled in his estimate of the ancient geography, by attempting to reconcile it with the modern, on the ground of the imperfect description of it in the ancient books. M. D'Anville had no conception that the gulf of Latmus received the Meander; but supposed a considerable space to exist between them; and therefore places Miletus twelve miles from the mouth of the Meander, although in reality they were both in the same place; nor was he aware that the gulf itself no longer existed; that its wide opening to the sea was closed up by alluvions; and the island of Lade, so often mentioned as a rendezvous in the history of the naval warfare of ancient times, become a part of the main land, rising, like the rock of Dumbarton, from the marshy soil; and, moreover, that the inner part of the gulf was transformed into a fresh-water lake!—*Rennell's Geography of Western Asia*, Vol. ii. p. 30.

Mr. Hamilton saw *naked rocks*, like islets, between Tralles and Magnesia; and Pliny speaks of the island of Hybanda, two hundred stadia (twenty-five miles) within the land.

and Deenare, (*Apamea,*) called Denis, the sea, &c.; and it is remarkable that Mount Messogis, particularly between Nozli and Guzel-hissar, presents the same appearance as Mount Tmolus in the lower ridges or sand-like looking hillocks which seem to *belt,* as it were, the higher bank ranges of both mountains.

There is, therefore, quite enough to give plausibility to the conjecture, that the sea was once sufficiently near the Katacecaumene to have produced the various phenomena which exist there. But there is also much reason for supposing that the whole of these countries were once under the ocean. I do not bring forward the opinion of Hasselquist as *proof* of this fact; but he says, when riding over Mount Sipylus, from Smyrna to Magnesia, "that it was a view so odd, that I doubt whether any man who has not seen the eastern countries can have any idea of it; a mixture of hills and valleys, like the high billows and gulfs in a boisterous sea. In no place was it more evident that the continent we call *earth* was in the beginning the bottom of the sea."

Now, certainly, the traveller who is acquainted with the country extending through the cen-

tre of Asia Minor, as far or farther than Cæsarea, sees much to induce him to believe that at some period or other that country was covered by the sea; and that the unceasing continuity of plains surrounded by mountains, and connected with each other by a narrow outlet, were, after the sea had subsided, so many salt-water lakes. Of these, the greater part became dry, and changed into plains; while numbers remain still, all either salt or nitrous, and some of them sufficiently near the Katacecaumene, perhaps much nearer in their subterranean proximity, to have occasioned volcanic action at a much later period than we have any reason to believe the now extinct volcanoes were in combustion. In the name of Laodicea Combusta, we have evidence that the volcanic region extended so far eastward; and the remarkable and extensive lake Tatta, producing such abundance of salt in the days of Strabo, and still supplying all the surrounding country, is another link in the chain of probabilities, that Asia Minor, at least the centre and western part of it, was once under the ocean.

It is satisfactory to find that I am supported in this hypothesis, whether visionary or well-

founded, that the waters of the Mediterranean may have in a former age covered much of Asia Minor, by a similar conjecture of Mr. Strangways in his geology of Russia. Describing the Steppe extending between the Black Sea and the Caspian, and which is covered with sand and sea shells, he concludes there was formerly a communication of the Black Sea with the Caspian, and of the latter with the salt lake, Aral; according to which there must formerly have been either two inland seas separated by land in the neighbourhood of the Bosphorus, or the Mediterranean must have extended to the interior of Asia as far as the low steppe continues; and in that case its eastern shore would have been the high land, which, in the steppe of the Kirghis, connects the Atlay with the Himmalaya mountains.

CHAPTER IV.

Arrival at Sirghè—Lodged in an Oda—Summoned before the Aga—Kyriacos's interview with him—Stone of mystery—Information respecting the site and remains of Bagæ—Visit to the Aga—Leave Sirghè and miss our road—Magnificent view—Peaks of Mount Ida in the Troad—Village of Sarigu—Discovery of a fine mineral spring of carbonic acid gas—Turkish washerwomen—Village of Takmaque—Arrive at Achmatla—Description of an Oda—Ancient building on the mountain behind Achmatla.

At twenty minutes after four o'clock, having crossed the wide bed of a river, dry now, as in my first journey, and forded the Hermus at five, we arrived in another quarter of an hour at the village of Sirghè.

We halted at the conac of the Aga, but instead of being allowed the honour of lodging under his roof, he sent a man to conduct us to a *maison*, or rather *Chambre de Charité*, called an Oda; a word which literally means only cham-

ber; but *par excellence*, the chamber, or, as implied, the *stranger's chamber*. The proprietor hospitably brought us a forest of wood; and a host of Turks favoured us with their society, among them the son of the Aga, with his brace of greyhounds in body clothes.

The Oda was, in effect, the coffee-room, or casino of the village, and the centre of attraction for every village politician. Some of our guests would readily have saved us the trouble of carrying our brandy bottles farther, and it required all the force of argument we were possessed of, to prove that they contained medicine essentially important to our health, and that we had no intention of drawing the cork till compelled by illness.

I was ungrateful to friend Kyriacos in the mode of accounting for setting off so late from Kula; he had been otherwise and very usefully employed in the purchase of some kid, carrying it to the repository of baked heads, and superintending the cooking: we had only to warm it again, and were preparing to arrange ourselves around the dinner table, or the dinner floor, with keen appetite, when Kyriacos was summoned

before the Aga, to give some account of us; who, and what we were, and where we were going, &c. &c.

Kyriacos was invested with the title of Tergiman, and to enable him to support it with dignity, the Damascus sabre still swung at his side, (though occasionally the wrong side,) suspended by the bright red cord. Preliminaries being over, the Teskeray of the governor of Smyrna was presented to the Aga. In the days of poor Hassan Pasha, such a Teskeray would have had more weight all the way from Smyrna to Cæsarea, than the Sultan's firman; but the present governor of Smyrna was not a Pasha, or for some other cause, the Aga testified his dissatisfaction, and the Teskeray was returned as wholly inefficient.

The Tergiman now assuming the Memandar, instead of remaining on his knees, rose boldly upon his legs, as became a man invested with the honour of bearing the Sultan's firman, and holding the large shining document fully displayed before him, advanced his right leg, and placed it just before the eyes of his excellency the Aga. He received it with the usual marks of

respect, and read it most fluently; too fluently, as friend Kyriacos feared, because there was mention made, more than once, of personages not now existing, as that the author was privileged to be accompanied by *janissaries*, &c.; and, moreover, it was issued *ten* years ago. But the Aga read it, and expressed satisfaction; and to convince those around him that he had read it, he declared it to be a firman granted to an English prince, (rather a high-sounding title for a chaplain,) and his attendants, and though somewhat antique, was nevertheless very good.

Kyriacos was now emboldened to enter upon another commission; the inquiry for a certain stone, with an inscription relating to the town of Bagæ, which Major Keppel had seen in the Aga's conac.

This was either a fortunate or unfortunate subject; for the Aga became serious, and with a very inquiring countenance, looked Kyriacos full in the face, and said he had long suspected some mystery attached to that stone, and was now more than ever convinced of it; for, if it was not so, what should bring so many people from all parts perpetually to his conac to read the inscrip-

tion. "And now, you and your party with such a powerful firman, would you take the trouble to leave Smyrna, and travel at this late season of the year, to see an old stone, if there was not something more concealed than met the eye? Go back directly," said he, "present my compliments to your principals, and intreat them to let me into their secret—in return, I will conduct them myself, to-morrow morning, to the very spot where the stone was dug up."

No doubt the Aga expected a ready and immediate compliance with his request, but we were so hard-hearted, as to eat our kid, and leave him to pass the night in all the excitement of big anticipation.

From the proprietor of the Oda we had better information than the Aga could have given; for the land on which the stone of mystery was found belonged to him. Anxious to ascertain if it was really the site of the town of Bagæ, as was very probable from its being so near the Hermus, we questioned him and cross-questioned him; but all the result was, that it lies on the opposite side of the river, just a gun-shot from the Aga's conac; that few vestiges remain besides

foundations; that in ploughing he has often found medals, but thrown them away again as of no value, and that he once found the foot of a statue.

I had long ago expected to find Bagæ on the banks of the Hermus, but certainly nearer to the town of Hushak, having seen at that place, and frequently received from thence, medals of Bagæ, and some with the Omonoia of Temenothyræ. The only medal I saw at Sirghè was of Trajanopolis; a city which Ptolomy assigns to the Temenothyritæ, evidence that Temenothyræ was in this neighbourhood.*

* Sirghè, which is a small hamlet with few houses, has, notwithstanding, a manufactory of carpets, and is as Major Keppel observes, a post station. By the following route given me several years since in Smyrna, it appears that there is a road to Kutaieh from hence passing through Hushak. The writer is an Armenian merchant.

Kula . . .	Ville.
Lela Café . . .	Café.
Serghè	Hameau.
Izebel Café . .	Café.
Yenisher. . .	Village.
Kura	Do.
Ussac (Hushac)	Ville.
Keler . . .	Hameau.
Hadje Keui . .	Village.

Il y a encore 8 heures de chemin de Hadje keui a Cutai

Major Keppel mentions a bath of sculptured rock which he saw at a spot called Hummums, "the baths," and asking our cicerone about them, he told us it lies between the cafinet of Laylay and Dopos kalesi, on the left, coming from Kula; that besides the hot bath and sculptured rock, there exist, what Major Keppel did not see, large walls and columns erect, as lofty as those at Sardis; clearly, therefore, in the territory of Ṭabala, which must be on the mountain close to the Dopos kalesi, separated by the narrow ravine on the north.

Friday, October 26.—While horses and *palank* were preparing, and our commissary arranging about an overcharge for milk, (and through his economy I lost my breakfast,) I consoled myself by searching for the stone of mystery, in the old conac, for it was not in the present residence of the Aga; and having satisfied my curiosity, and

(Kutaieh) et il se trouve sur laroute 6 ou 7 petits hameaux. —This was partly the route taken by Dr. Millengen on his way to Ghiediz, the ancient Cadi; that is, as far as Yenisher, which he says is four hours from Sirghè. Major Keppel's route to Ghiediz was a different one, the first stage from Sirghè being to Selendi, three hours, on the other, or northern side of the Hermus.

returned to the Oda, we learnt that the Aga was sore displeased at our want of respect in not calling upon him, and more deeply still, that we had allowed him to pass a restless night, from not communicating the secret upon which he had set his heart.

We could, therefore, do no less than make our visit; and his excellency talked so learnedly upon mystical stones, and antiquities in general, that we graduated him LL. D., and elected him A. S. S. This visit delayed us till half-past nine o'clock; when the Aga did us the honour to accompany us to the back of the village, and point out our road; a foot-path, up and down, narrow and craggy, in the direction of south-east.

Ten minutes after ten, arriving at some cottages near large masses of gres rock, we discovered that either the aga was not as good a *guide de poste* as antiquary, or that our intellects were not as sharp as his, for we had missed the road. We were soon better directed, and came into the proper road at half-past ten, which led us by a course south-west by south to the small hamlet of Caselar.

Here friend Kyriacos, who had been a little in

the rear, willing to recover lost time, took a shorter cut, rather a dangerous experiment in Asia Minor; the result was, that we were delayed some time till the palank and paplomas ascended almost perpendicularly over masses of rolled stones.

Leaving the hamlet about eleven, and ascending to a considerable elevation on the opposite hill, we stopped a moment to observe the country we had left behind us. The original formations were to be seen to a considerable extent, presenting, as the prominent feature, a high and large level, or plateau, with the intervening spaces rent and broken by various agencies, volcanic and others. The prevailing rock continued to be what it had been almost from Cassaba, (the volcanic district excepted,) quartzous mica slate.

In the horizon, west-north-west, rose two summits or peaks, so remarkable in form, as, once seen, not to be easily forgotten :— they must be the peaks of Mount Ida in the Troad, distant from us, in a straight line, at least two hundred miles.

At twelve we had gained the summit of a high mountain, the view from which, as may be ima-

gined, was still more extensive and interesting. The road now lay through low Valonea oaks, and at half past twelve we arrived at the village of Sarigu.

Here, attracted by a bubbling spring, I alighted before my friends came up, and prepared to take a good draught; but the taste was so little like any water I had tasted before, that, though agreeable, I dared not indulge till after a consultation with the rest of our party. It was a mineral spring, containing, with some iron, a great quantity of carbonic acid; so much so, that it sparkled and tasted like champagne. Mr. Dethier instantly identified it with the water of Spa, and having spent much of his life in that neighbourhood, he must be allowed to be a competent judge. He even gave the preference to the Sarigu water, as containing more carbonic acid. Some females, washing at an adjoining fountain, spoke highly of its medicinal virtues, and as a water much drunk by invalids. We washed one of our bottles, filled and hermetically sealed it, in the hope of having it analysed by our friends in Smyrna.*

* Unfortunately, the bottle which had travelled safely with

Passing over an undulati[ng country with small Valonea oaks, we came, at half past one, to the village of Derèkeuy. We are on the road to

us till within a few days of our ret[urn, was broken at Cushac, and we therefore lost both the oppo[rtunity of analysing it, and of trying the more agreeable exper[iments which the author of " Bubbles from the Brunnens of N[assau" tells us were in use among the visitors to the mineral springs of Langenschwal-bach :—" Some like the water pur[e and unmixed, others dash a little sugar only in the glass ; G[ermans generally prefer it with Rhine wine, and French vo[luptuaries with champagne ; while many of the softer sex appe[ar to be of opinion that the most delicious of all compounds is Seltzer water and milk."

As I anticipate the day when th[e Sarigu Spa will be in high repute, European fashions and tastes gaining such rapid ground in the land whose laws an[d customs have hitherto been unchangeable, I am perhaps doin[g an agreeable service in the foregoing and following extracts :—

" The effect produced upon the skin, by lying about twenty minutes in the bath, I, one day," says the author, " happened to overhear a short, fat Frenchman describe to his friend in the following words : ' Monsieur, dans ces bains on devient abso-lument amoureux de soi même.' About as warm as milk, it is infinitely softer, and after dipping the hand into it, if the thumb be rubbed against the fingers, it may be said to feel like satin. It is no trifle to live in a [climate which puts all people in good-humour—at least with themselves."

Perhaps the day will arrive wh[en the vacant plains about Sarigu will be as abounding in st[one bottles and the *elite* of Turkish society, as Langenschwa[lbach. But the cuisine will never be realised at Sarigu.

Kobek, and almost imagined we had arrived there, (Kobek being a dog in Turkish,) for the dogs of this village attacked us without mercy, till routed by Mr. Dethier's whip.

At two o'clock crossed a stream, where Turkish ladies were washing *à la Française*, that is, beating their clothes with a piece of wood, an operation so fashionable as to give name to the next village, Takmaque. At twenty minutes past two, some other Turkish ladies were differently employed at a fountain, in washing cotton which had been dyed with valonea and a black mud that is found in considerable quantity close by. They were cheered in their labours by the music of the squeaking wheels of buffalo carts.

The country still presents the same appearance, open, with Valonea oaks, till we arrive, at half past two, at Takmaque, a village, which the handsome mosque and an old square conac seem to prove had seen better days. The latter, the conac, we were told by our cicerone Milcom, on the report of others—for this was his first visit as well as ours, had stood many a siege against numerous assailants, when in possession of its original builder, a Bim bashi, or colonel in the service of Cara Osm

Our course was now east; and after passing over the same open country and Valonea oaks, with a formation of grey (sand-stone,) we arrived at the village of Achmatla at twenty minutes before four. For a considerable time before our arrival we had seen in the extreme distance on our right a range of mountains topped with snow, (Mount Cadmus,) and about the middle distance was a remarkable white patch, resembling the pambouks of Hierapolis, and the incrustations beyond Chonas; but it could be neither of these, and subsequently proved to be the white quarries, or avalanches of Cuslar, which I had formerly seen between Tripolis and Ishekli, and near which were the ruins of an ancient town.*

* "The village of Cuslar, in the vineyards around which the vines were supported by tall stakes, an unusual sight in Turkey. The mountains were here calcareous, nearly white, in horizontal strata. About eight o'clock we ascended one of these, which had the appearance of an open quarry;—immense masses had been detached, and rolled down the mountain side, leaving it quite naked of soil, and of a dazzling white, painful to the eyes. It seemed as if an enormous avalanche had detached itself from the mountain top, exposing the side perpendicularly to a great depth. On the level space at the top of this mountain, we saw on our right great heaps of ruins; I rode among

We were installe again in an excellent Oda, most hospitably an gratuitously entertained; the good Turks full f kind attentions, giving us much information in return for a cup of coffee, and affording me a opportunity of displaying medical talent.

It was not till the p present journey that I was aware of the precise n ature of these Odas, and of their universality throu ughout Asia Minor. They are not endowed or s upported by the govern-ment, but are entirely private charities. One at least is to be found i every village throughout the country, and often several in a small village. The original founder charges his estate, be it great or little, with t e perpetual maintenance of the Oda; and it see ms in most cases to be the tenure by which the es tate is held. Nor is this

them, and observed foundatio ns of walls, door-cases, &c.; but the stones, though of very la rge size, being all of the same cal-careous kind, were much dec ayed, and I could find no inscrip-tions. Some Turcomans, dr iving an immense herd of goats, told me the place was calle Cuslarda, and that there were extensive ruins. Other Tu rcomans were here employed in "treading out their corn," (*dari*,) with oxen. At an hour's distance were other ruins. The town seems to have been buried by an earthquake."—*Visit to the Seven Churches*, p. 231.

confined to the wealthy;
that even a poor man, whos
is barely sufficient, after p
mes, &c. to find bread fo
them to keep a chamber
house has only two) as an
No questions are asked of
he be a disciple of the pro
a Jew—it is enough that
needs the rights of hospitali
gratuitously with food, a
and even the liberality is e

We abuse the Turk, a
rian; but where is the
Europe, that a poor, dis
and sinking under his
farthing to procure a
shelter him from th
that country?—let
Turk answer the que
in which such a poor wret
lage to village a warm-he
ing, and food?

We retired to rest with
this admirable charity, tha

is frequently happens
little spot of ground
ving the Aga's deci-
is children, charges
perhaps the whole
)da for the stranger.
this stranger whether
phet, a Christian, or
he is a stranger, and
ty. He is provided
d fuel, and lodging,
tended to his beast.
nd call him a barba-
country in civilized
ressed traveller, faint
ations, and without a
f bread, or a shed to
ter's storm—where is
sers of the uncivilized
—Where is that country
ch will find from vil-
arted reception, lodg-

our minds so full of
t my friend Dethier

dreamt of it all the n[illegible]t; and his dream was so singular and amusin[illegible], that I regret not to have made a note of it. [illegible]las! that we do not live in the days of Joseph a[illegible] Daniel!

Saturday, Octobe[illegible]27.—We rose and breakfasted earlier than [illegible]sual, in order to see what, from the relations o[illegible] our imaginative Turkish friends last night, [illegible]had strongly excited our curiosity.

About half an ho[illegible]ur from the village we ascended a mountain, [illegible]n the summit of which was a mass of rock. Wi[illegible]ain this were cut two small apartments or caves [illegible] the roof of the one was circular within, while [illegible] the other had an angular ceiling. Both have [illegible] square doorways like the entrances to tombs. [illegible]he first is a small niche, as if for a statue, on [illegible]nd wall opposite the entrance; and in the [illegible], several words are scrawled about upon [illegible]lls, as

ΟΣ Δ[illegible]

ΓΑ Δ[illegible]ΔΙΟΝΥ

ΑΚΜ[illegible]ΑΧΗ, &c.

which may possibly [illegible]ean a dedication to Bacchus. The rock is [illegible]shaped circularly above,

with steps to ascend the s[illegible]mmit. Cisterns are to be seen in various directi[illegible]ons.

Our Turkish cicerone cal[illegible]ed it a monasteri, a general name for all ancie[illegible]t remains, whether religious or otherwise, and [illegible]said that in another monasteri, not many miles o[illegible]ff, for he pointed out the situation to us towards t[illegible]he north, there were a great number of similar [illegible]caves, and that it is called the Forty Tombs.*

The Turks constantly [illegible]se a definite for an indefinite number, as 5, [illegible]40, and 1000. The Binbir Klissi, or thousand [illegible] and one churches— the thousand and one of [illegible]the Arabian Tales— Kirkagatch, the forty trees, [illegible]and the forty thieves.

* This must be in the direction [illegible]f Yenisher, "the new city," a name which, wherever it occurs, [illegible]is a sure indication of an ancient one having formerly stood [illegible]in its vicinity. In my first journey I supposed it to have be[illegible]n Clanudda of the Tabular Itinerary on the Roman road fro[illegible]Philadelphia to Dorylæum, which Colonel Leake correctly re[illegible]arks could not have been far from the site of Yenisher. I [illegible]ad not then discovered the important ruins described in th[illegible]next chapter; and there- fore I should be much disposed t[illegible]think the ancient town near Yenisher was Temenothyræ, and [illegible]e forty tombs of the Turk- ish cicerone the numerous sepulch[illegible]s at that place. The many medals which I have bought and [illegible]en in t. is neighbourhood are evidences that Temenothyræ [illegible]s very near, if not actually at. Yenisher.

So the reader will subsequently see that the same unfortunate application of *besh*, five, led the author and his friends a tantalizing dance in pursuit of Besh-sher, a Pentapolis, or *five* ancient cities.

CHAPTER V.

Leave Achmatla in search of the ruins of Suleiman—Inhabited caves—Disappointment succeeded by surprise on arriving at the ruins—First view of the Acropolis—Arrive at the village of Suleiman—Ascend the Acropolis—Theatre—Ancient walls—Stadium, or portico—Gateway—Ionic temple—Another—Temple dedicated to the Emperor Claudius—Doric portico, &c.—Inscriptions and medals—Innumerable tombs, many inhabited, or used for cattle—Paintings within the tombs—The "large stone" not yet "rolled away"—Ground plan of the ruins—Conjectures on the ancient name—Arguments in favour of Clanudda.

We left Achmatla at twenty minutes past ten not without having taken another look at the fine view which lay at an immense depth and distance in front of our Oda. We are to-day to enter upon an important part of our projected tour, and to ascertain the existence of some ruins which are said by the Turks Kushak to be at a place called Suleiman, bek, though hitherto wholly unknown eans.

The road lay thr[ough] a country of the same appearance as yester[day], open, and with Valonea oaks. Twenty minu[tes] before eleven brought us to that great blessing [to] the weary traveller—a fountain; after whi[ch] the road became a bad rocky one, with high[-pointed] naked rocks on the left. Our course wa[s] south-east by south, and at half past eleven we [were] on the road leading from Takmaque to K[obek]. At twenty minutes before twelve, having [descended] to a well and burial-ground, we lea[ve] the Kobek road to the left; course as before, [south-east] by south.

Five minutes after [I] fancied myself in the island of Milo, seei[ng] two natural caves or grottoes in a calcareou[s] rock on the left. Enter-ing one of them, w[e] found they served the double purpose of dw[elling]-house and stable—a chimney and some hou[se]-keeping articles being in one corner, and cattle [feeding] quietly in the in-nermost apartment.

At five minutes befo[re] twelve, having crossed a small stream, we fo[und] near it some beautiful specimens of mica on [schi]tz, though the general formation was gres[sa] slate. At ten minutes after twelve w[e] the dry bed of a

river, and ascend. In ten minutes more we cross the great road leading from Hushak to Philadelphia, and passing through Einè, said to be one hour distant on our left, and almost immediately after we cross two other roads leading in the same direction; a proof that it was a road well frequented in modern, and most probably in ancient, times.

We were now anxiously looking around in every direction for the promised ruins; they were said to be within three hours from Achmatla, and we had already exceeded two. The view was an extensive one over a very open country, and yet we could see nothing like a ruin, or any spot elevated enough for an acropolis. We rode on, therefore, at a sullen pace, and both horses and riders seemed to sympathize in the disappointment.

At length we saw on our left a ruined building, which rather increased than removed our ill-humour, for it seemed quite insignificant. We had, in effect, abandoned all hope of finding any thing to repay the trouble of the journey: but, at half-past one, when having got into a great road which descended through an open country, as be-

fore, covered with Valonea, we caught the first view of an immense mountain immediately in front, rising out of the valley, of a light yellowish calcareous stone in numerous horizontal strata, eaten by the lapse of thousands of years, and with innumerable excavations for tombs; especially when we saw crowning the summit the columns and entablatures of a superb temple, we were as much surprised as we had been disappointed.

The rocks on either side, as we descended into the valley, were perforated also with tombs; we entered several, and found some had been shut by handsomely sculptured doors, which were lying in fragments before the entrances.

When at the bottom of the valley, the calcareous mountain on our right, a precipitous mass of great height, presented a most singular appearance; surmounted by fantastic figures, which, though natural, seemed carved like the gigantic sculptures of India or Egypt, and subsequently decomposed by time!

Following the bed of a small stream, though probably in another season a considerable river, we arrived at the village of Suleiman; the houses

RUINS at SULEIMAN, CLANUDDA.

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were few in number ; some of the families dwelling with their cattle in the tombs.

We were kindly received at the Oda, but our impatience would scarcely suffer us to receive the " Hosh gelde" of the Oda bashi, and we walked off at a quick rate to explore the wonders of the acropolis.

The road leading round the east or south-east side, brought us first to the theatre, of which the remains of seats are few, though enough of the basement of the proscenium remains to determine its form ; the breadth being about ninety feet.

Beyond and above this, the wall of the acropolis is seen extending a considerable way ; and entering through a ruined doorway, we came to what at first view appeared to be the stadium, a long and narrow hollow with remains of entrances on the northern side; but we changed our opinion afterwards—it may have been a portico.

Near this is an arch more than half buried, and a few yards beyond, towards the north or north-east, are the considerable remains of a large

gateway of yellow stone, with some fragments of an earlier date.

Arrived here, we could perceive that we were on a tongue of land or isthmus; the acropolis on three sides being nearly a precipice, and on the north, or fourth, defended by the city wall, of which this gateway formed the entrance, at the neck of the isthmus, being here only about seventy feet wide.

Passing through the gate and without the walls, on a narrow terrace, overlooking a valley of great depth, are the basement and members of a temple of white sculptured marble; a little beyond which, the prostrate remains of another temple, which, from the beautiful Ionic ornaments, we should call an Ionic temple, if the remains of a statue in Roman costume, probably an emperor, did not make it more probable that the order was composite. Still farther on the same continued line, the basement, elevated on some steps, of another and a smaller temple.

Immediately in front of this last temple, on the brow of the mountain or terrace overlooking the valley, are three arches, about fifteen feet

wide, and ten feet high; there are appearances of other arches continued some way beyond.

Returning now to the gateway, and proceeding through it to the south-west, we saw a large heap of white marble, with the basement of another temple. This, from an imperfect inscription which we found, was probably erected in honour of the Emperor Claudius.

NIATEMPLVMETPORT
Nia templum et Port (as)
ONXI
ΚΛΑΥΔΙΟ—Κλαυδιος.

The blocks were immense, and the ornaments, like the former, principally Ionic; though, not seeing a single capital or pedestal, we could not decide positively on the order. The pillars were fluted, and two feet and a half in diameter.

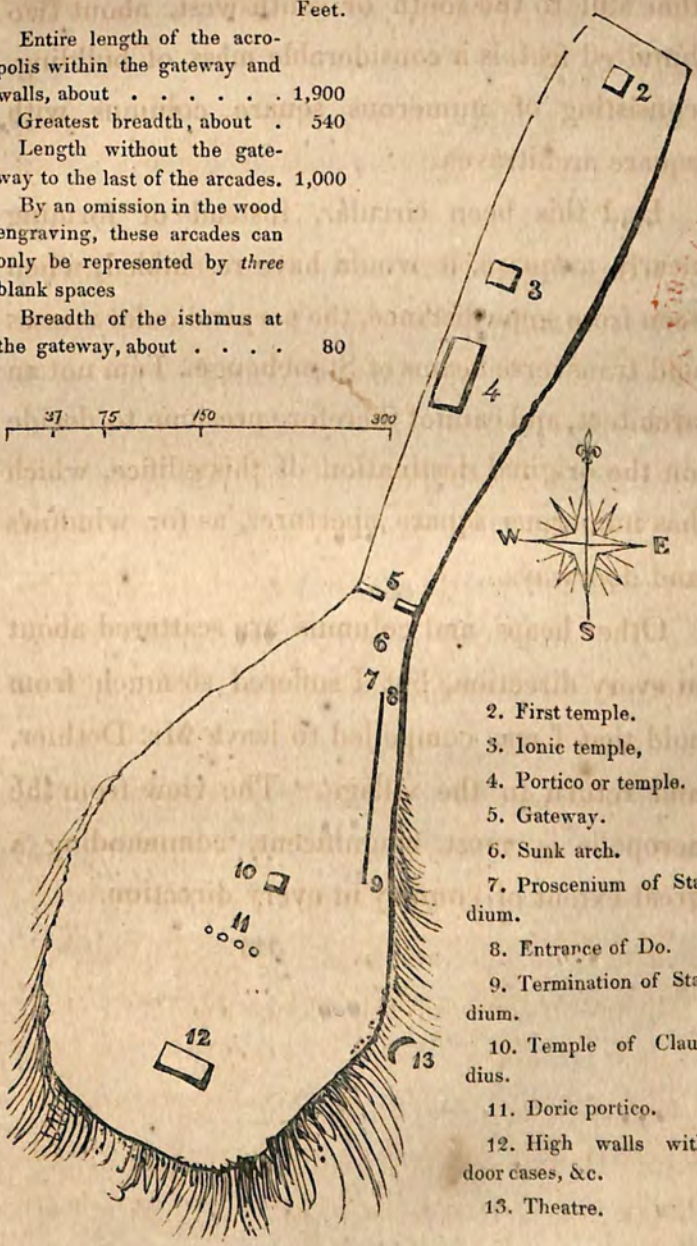
A little beyond this stand four square columns of yellow stone, with Doric capitals, supporting a Doric architrave. It appears there were sixteen of these columns in a line, forming the outer portico of the temple. Several columns of a different character, fourteen at least, stand a little beyond, or to the south of the last; and far-

ther still to the south or south-west, about two hundred feet, is a considerable mass of building, consisting of numerous square columns with square architraves.

Had this been circular, instead of forming nearly a square, it would have resembled, when seen from some distance, the perpendicular masses and transverse beams of Stonehenge. I am not an architect, and cannot therefore presume to decide on the original destination of this edifice, which has numerous square apertures, as for windows and doorways.

Other heaps and columns are scattered about in every direction, but I suffered so much from cold that I was compelled to leave Mr. Dethier, and return to the village. The view from the acropolis is most magnificent, commanding a great extent of country in every direction.

	Feet.
Entire length of the acropolis within the gateway and walls, about	1,900
Greatest breadth, about .	540
Length without the gateway to the last of the arcades.	1,000
By an omission in the wood engraving, these arcades can only be represented by *three* blank spaces	
Breadth of the isthmus at the gateway, about	80



2. First temple.
3. Ionic temple,
4. Portico or temple.
5. Gateway.
6. Sunk arch.
7. Proscenium of Stadium.
8. Entrance of Do.
9. Termination of Stadium.
10. Temple of Claudius.
11. Doric portico.
12. High walls with door cases, &c.
13. Theatre.

Ground plan of the ruins at Suleiman, Clanudda.

The form of the ground commencing with the arcades near No. 2, at the northern or north-eastern extremity, terminating in the precipice over against the village beyond No. 12, has an extraordinary resemblance to a Turkish musical instrument, a sort of narrow guitar, with a long neck—the length terminating at the gateway or neck of the isthmus, and the acropolis answering to the body of the instrument; and to carry the allusion farther, the temple of Claudius, and the Doric portico, would be just in the centre of the instrument, where the strings pass over the sound-hole, and the great mass of ruins at No. 12 would be nearly in the situation of the bridge of the guitar.

The gateway is clearly of later erection than the other buildings, being constructed for the most part with the same kind of yellow stone as the Doric portico, and evidently once belonging to it, for on some of the blocks the Doric dentalls yet remain.

Returned to our Oda, we had many visitors to the Hakim bashi, after which, accompanied by Kyriacos, we walked through the village in pursuit of inscriptions, and, what was more essen-

tial to hungry stomachs, some goat's flesh! We saw two inscriptions only; but the one was sepulchral, and the other, which had the words Ο ΔΗΜΟΣ, without the name of the city, only served to tantalize.

1. ΛΣΑΛΟΥΙΟΣΚΡΙΣΠΟΣ
ΕΑΥΤΩΙΚΑΙΚΟΥΣΙΝΙΔΙ
ΦΙΡΜΙΛΛΗΙΤΗΓΥΝΑΙ
ΚΙΤΟΜΝΗΜΕΙΟΝΕΠΟΙ
ΗΣΕΝ . ΖΩΣΙΝ
ΤΟΥΤΟΤΟΜΝΗΜΕΙ
ΟΝΚΛΗΡΟΝΟΜΟΙΣ
ΟΥΚΑΚΟΛΟΥΘΗΣΕΝ

Lucius Salvius Crispus sibi et Cousinidi Firmillæ
Uxori viventibus monumentum fecit.
Hoc monumentum hæredibus non secutum est.

2 ΟΔΗΜΟΣ
ΤΩΙΚΑΙΣΑ (ΡΙΣΕΒΑΣΤΩΙ
(ΚΑΙΠΑΤΡΙΘΕΩΙ
Populus Cæsari Augusto
et Patri Deo.

In the evening many small coins were brought us, and though in so corroded a state that it was hopeless to make out a letter, I did not cease rubbing and cleaning till I found two were of Ephesus, two of Kutaieh, one of Sebaste, and one of Blaundos; and yet the whole of these were unquestionably found upon the spot. The

ruins of Suleiman certainly have nothing to do with the two former cities; what claim Sebaste and Blaundos may have will be hereafter considered.

Our goats' flesh was unnecessary; the dinner of charity was spread before us, and the Trakàna soup was soothing to my cold.

Sunday, October 28. On the mountain side, which rises steeply behind the houses, and opposite the acropolis, are tombs without number. Many of these are converted into capital houses for buffaloes. We went into several. In one, which was a family vault, having six or seven arched recesses for tombs, for they are excavated out of the rock, we found paintings *en fresco* ornamenting the three innermost recesses. The subject was the same in all—a partridge very correctly drawn and coloured, with flowers covering the rest of the wall, but indifferently done, though the colours were very fresh.

We entered another, and found above a dozen burial places, and a communication on the right and left with other vaults. In one place, the small square doorway, to enter which you must *more than stoop*, had been recently opened, and

the *large stone* was still before the door, recalling instantly the recollection of Him, of whom the angel of the Lord, who had rolled away the stone and sat upon it, announced the glad tidings to the sorrowing and affectionate females who came to embalm the body, "Fear not ye; for I know that ye seek Jesus which was crucified. He is not here; for he is risen as he said: come, see the place where the Lord lay."

It is remarkable, that among such a vast multitude of tombs, we did not see a single sarcophagus.

It is time to conjecture, for we can do no more than conjecture, till a future traveller finds positive proof, what this ancient city may have been. It is quite clear from its position beyond the limits of Lydia or Mœonia, that it must be in Phrygia, and in that province called Phrygia Pacatiana, which was again divided into two provinces, Pacatiana prima, and Pacatiana secunda; in the first the Notitiæ place twenty-nine, in the second, five cities.

Pacatiana Prima.

1. Laodicea,
2. Tiberiopolis,
3. Azani,
4. Itoana, or Bitona,

5. Ancyra Ferrea,
6. Cidissus,
7. Ægara, or Aliana,
8. Pelte,
9. Apira,
10. Cadi,
11. Trajanopolis,
12. Sebaste,
13. Eumenia,
14. Temenothyræ,
15. Aliena,
16. Trapezopolis,
17. Silbium,
18. Ilusa,
19 Nea, or Sanaus.
20. Chæretape,
21. Colossæ,
22. Sinaus,
23. Philippopolis,
24. Themisonium,
25. Sanis,
26. Acmonia,
27. Theodosiopolis,
28. Blaundos,
29. Atanassus.

Pacatiana Secunda.

1. Hierápolis, the metropolis, 2. Dionysopolis, 3. Anastasiopolis, 4. Mosynus, 5. Attudi.

In this list are included both Sebaste and Blaundos, of which medals were dug up at Suleiman. There is, however, reason to believe it was neither Sebaste nor Blaundos, but Clanudda, of which the name only occurs in the Roman Itinerary, called the Peutinger Tables.

The great road from Dorylæum to Philadelphia, according to these tables, passed through the following places :

Cocleo	30	miles, supposed by Colonel Leake Kutaieh, but by me Dicoclia.
Agmonia . . .	35	
Aludda	25	
Clanudda . . .	30	
Philadelphia .	35	
	155	

Now, if this be correct, Hushak would fall nearly in the direct line from Dorylæum. So the distance between Kutaieh and Aludda, supposing Cocleo to be a mistake for Cotiæum, sixty miles, nearly agrees with the distance between Kutaieh and Hushak, where we must then place Aludda. From Hushak to Suleiman is about eight hours, which would agree sufficiently well with the thirty miles between Aludda and Clanudda, and the distance from Clanudda to Philadelphia thirty-five miles, agrees perfectly with the caravan calculation from Suleiman to Alahsher.

We had the following information at Suleiman respecting the road leading from Hushak to Philadelphia (Alahsher) without passing by Yenisher:

Hushak to Einè (or Inne) a village of 100 Turkish houses, 6 hours.

Einè to Euruke-keuy, a village of 50 or 60 Turkish houses, 3 hours.

Eurukc-keuy to Alahsher, (Philadelphia,) 9 hours.

At one hour and a half from Euruke-keuy, the road passes through a ravine for three hours, afterwards in the plain all the way to Alahsher. The river, no doubt the Cogamus, is crossed one hour and a half before arriving at Alahsher.*

Einè (or Innĕ) is about an hour and half or two hours from Suleiman towards the north-west.

Colonel Leake supposed Clanudda to be a false reading, and professed himself unable to discover the true one; but, subsequently, in a note to Major Keppel's "Journey across the Balcan," he says, "When I published the Journal of a Tour in Asia Minor, I hazarded the opinion, that the name Clanudda, occurring in no authority but the Tabular Itinerary, was a corruption. I have lately learned, however, that a coin exists in the possession of a gentleman at Smyrna, H. Borrell, Esq. bearing the inscription Κλαυνουδέων."

Besides the medal alluded to by Colonel Leake, another was several years since in the

* In a friend's journal, I find the following route from Hushak to Philadelphia.

Ushak to the village of Inny .. 18 miles
Inny (Einè) to Doukmaklee ... 9 miles (Qy. Takmaklee ?)
Doukmaklee to Alahsher ..... 40 miles.

possession of the Earl of Ashburnham. I have seen both, and the types are the same.

In the MS. catalogue of Mr. Borrell, this medal is thus described: "Youthful head wearing a singularly formed helmet to the right."

"ΚΛΑΝΝΟΥΔΕΩΝ—Bull in a butting attitude on one knee.

"The type on the obverse is rather disfigured by being what is technically termed double-struck, and for that reason it is difficult to explain what effigy is there intended; the preservation in other respects is perfect, and the legend very distinct. On the reverse the type is the same, as frequently occurs on the cities of Cibyra, Tabæ, and several other cities; that is, a peculiar species of bull with a hump on his back, which appears to have been peculiar to the plains of Asia Minor."—*Borrell's MS. Catalogue.*

I should take this bull to be nothing more than the buffalo, unless the following extract from Solinus (rather from Pliny) describes a different animal. "In his locis, (the vicinity of Mount Tmolus,) animal nascitur, quod *bonasum* dicunt, cui taurinum caput ac deinceps corpus omne, tantum *juba equina;* cornua autem ita

multiplici flexu in se recurrentia, ut si quis in ea offendat, non vulneretur. Sed quicquid præsidii monstro illi frons negat, alvus sufficit. Nam cùm in fugam vertitur, proluvie cite ventris fimum egerit pro longitudinem trium jugerum, cujus ardor quicquid attigerit, adurit. Ita egerie noxia summovet insequentes."—*Solini Polyhistor*, p. 320.

As well as I can recollect, the medal once in the cabinet of the Earl of Ashburnham, had some of the letters, though well preserved, in monogram, and unless the first letter be decidedly a K, a doubt might arise if it be not a corruption of ΒΛΑΟΥΝΔΕΩΝ, as I found two medals of Blaundos at Suleiman, one of which I read for a considerable time ΑΛΥΔΔΕΩΝ, and imagined the ruins to be of Auldda, instead of Clanudda; but afterwards discovering another letter preceding the A, which was clearly a B, it evidently belonged to Blaundos. It is of the third size, and the inscription within a wreath of laurel.

CHAPTER VI.

Leave Suleiman—Town of Kobek—Site of a battle—Arrive at Village of Cooselare—Oda contributions—Prevailing disease at Cooselare—Ride to Besh-sher—Disappointment—Return to Cooselare—Digression to Hushak—Adventure of Kyriacos in that town—Extracts from his letters—Inscriptions at Hushak—Illustration of Psalm 109—Hushak probably on the site of Aludda, the name changed in later times to Flaviopolis—Road between Hushak and Davala from my former journey—Korray—Yenisher—Davala.

We could have remained at Suleiman a month, and found ample employment for research; the tombs alone must contain treasures, and probably many curious specimens of ancient paintings; but we were compelled reluctantly to leave it at a quarter before one o'clock, the road lying along the slope of the acropolis among the tombs. At ten minutes after one, we were in an open

country with Valonea; course east by north, and at ten minutes before two, at a fountain; still in an open country, and good caravan road.

It was twenty minutes before three when we arrived at the town of Kobek, of prepossessing appearance, with its minarets and conac. Immediately before the entrance of the town is an extensive cemetery, with so great a quantity of columns and other fragments, all brought, as we were told, from Suleiman, as much to increase our opinion of the importance of that place. We were told that Kobek has about seven hundred houses, all Turkish, and six mosques.

If a traveller could remain a day here, and be permitted to see the inscriptions which unquestionably must exist in the mosques and private houses, the name of the city at Suleiman would speedily be brought to light. We had no time, and left the place again at ten minutes before three.

In proof of the supposition that many inscribed stones exist in the town, we found one on a fountain just outside it; it is sepulchral, for the family of Gaius Mummius, but has no allusion to the name of the city.

Γαιον Μουμμιον Μαρκου υιον ε Κολλεινα Μαρκον Φιλοπατριν Γαιος Μουμμιος Κανων και Μουμμια αγαπη των πατρων εκ των ιδιων.

Caium Mummium Marci filium e Collina*
Marcum Philopatrim, Caius Mummius
Canon et Mummia amore Patrum †
De sua pecunia.

At half past three, Milcom again assumed the cicerone, and he had better grounds for what he told us, than in his details of the siege of the conac at Takmaque, because here he was a party concerned.

He shewed us the spot, where, twenty-two years ago, there had been a battle between two rival colonels of Kara Osmán Oglou. The force on both sides was cavalry, and Milcom, unapprized, passed by at the moment when victory having declared itself in favour of one party, the others were in full flight, closely pursued. He shewed us a projecting rock behind which he sheltered himself, while the combatants flew by, and he narrowly escaped many a passing shot.

At four o'clock our course was north-east, over an extensive plain; and at twenty-five

* One of the Roman Tribes. † Their father and grandfather.

minutes after four we dismounted at our conac, another Oda in the village of Cooselare or Cuselare. It was certainly not a palace, for we shared it with our horses, and there were holes called windows, without glass or shutters; but the hospitality of our hosts more than compensated for every thing else.

We had again Trakana soup, pilau, cheese, and petmes,* and surprised to see our table-cloth, or table-*skin* so soon laid, the pancake bread placed all around,† and the smoking viands in the midst; the more surprising, as we were unexpected guests; and as the village did not bespeak very well filled purses, or, to say truth, seemed

* Petmes. The must of the grapes of the vintage made into a syrup by boiling.

Trakana, or Turkana. The principal ingredient is flower of different grains, which, with some savoury additions, is formed into a sort of sausage shape, and being hung up dry, keeps a long time, and makes, when dissolved, a palatable nutritious soup.

† These are large circular cakes, very thin, which may be folded up like a piece of leather, and commonly are so when eaten. Perhaps these are the very cakes to which Polybius alludes when he compares the targets of the Roman horsemen to the cakes called *Popana*, which, according to Suidas, were broad round thin cakes.—*Polybius, book* vi. *sect.* 47.

wretchedly poor, we ventured to ask an explanation, and we learnt that our fare was the contribution of many families: the Trakana soup was supplied by one; the pilau by a second; the petmes by a third; the bread by a fourth—but all were emulous to feed the famished strangers with as little loss of time as possible: and these were Turks!

Long before our dinner was dispatched, the entire male population of the village, which consists only of about twenty houses, distributed themselves in the spaces of our apartment unoccupied by our horses and ourselves. Kyriacos beginning to expatiate on the wonders of the ancient city we had found at Suleiman, our visitors caught the infection of antiquarianism, and we were overwhelmed with accounts of the marvellous ruins that were to be seen in the east, west, north, and south.

But what was more wonderful than any thing else, were the ruins of an ancient town about three hours from the village, and called Besh-sher. From the glowing description of our informants, there were columns without number, erect, cas-

tles, &c., which we translated to mean temples, theatres, and amphitheatres.

If we had been disposed to doubt the correctness of what we were told, there was something so fascinating in the very name, Besh-sher, a literal translation, as we thought, of an ancient Pentapolis, (though I knew of no such that could exist there,) that we resolved to depart from the route we had laid down, and to devote at least one day, to be amply repaid by the discovery of "*five*" ancient *cities*. Like the learned aga of Sirghè, our rest was not a little disturbed by the fever of anticipation, more than by the heads and heels of our horses, which occasionally trespassed beyond the border-ground.

Monday, Oct. 29.—The elevated situation of Cuselare, appears so favourable to health, and the general appearance of the villagers bore such evidence of its being so, that we were surprised to have our researches of Besh-sher delayed till ten o'clock, by the multitude of patients coming to consult the Hakim.

Our medical science was not sufficiently profound to decide correctly on the nature of the dis-

order—for all were effected precisely in the same way, with tumours and boils behind the ears, on the breast, hands, and feet. The females and children were most severely attacked, and it was not a passing epidemic, but a disorder long seated in the village, and, as far as we could learn, the only disorder it was subject to.

Possibly the scarcity of water, and that of an indifferent quality, may be a principal cause. In addition to our pill-box, we thought the hot baths, which we heard of as being about two hours to the south of Cuselare, might be beneficial, and recommended them to our patients.

At last we mounted for Besh-sher, at ten o'clock; the road lay over an open naked country, in a direction north-west-by-north, till about a quarter before twelve, when turning to the left, we crossed another road, in a thick wood of Valonea and Pines, and at twenty minutes past twelve arrived by a circuitous path at what our cicerone, for we had taken one with us, declared to be the ruins of Besh-sher.

It is true, we had seen nothing yet but a heap or two of old scoria, as if a foundery had once existed there. We now alighted with great glee, and, nothing doubting that the theatres and tem-

83713

ples were hid by the trees, intreated our guide to lead us at once to them.

We were accordingly conducted to some heaps of stones lying on the ground, with nothing but their size to prove their claim to any antiquity; afterwards to similar heaps, in different directions; but neither temple, nor theatre, nor even columns, were to be seen, either erect or prostrate.

Unwilling yet to suppose we had been misinformed, we walked in every direction, but with as little success. There were evidently ruins of a town, but not of older date than the Bas Empire.

It is, notwithstanding, probable that a temple anciently existed on the site of Besh-sher, from the size and form of many of the stones. In one spot there was a small square aperture, evidently connected with a cistern beneath—and in another place some stones of a red colour, whether naturally or from fire, which, from having dentals, had been employed in an earlier edifice, now composed the foundation of a small building with a *circular end*, which, added to its position east and west, induced us to suppose it had been a small chapel.

With all our researches, we could make out nothing more, and therefore at two o'clock remounted our steeds in a sullen mood, and on returning to our Oda we might have repeated the exclamation of the Roman emperor, if we had always made as good use of our time.

It is the usage at these houses of charity to receive the stranger only for a single night, as was, and still is, the usage of some religious houses in Europe; and we entered the village with the uncomfortable expectation of being civilly told to seek other lodgings, which could not be found nearer than some hours off. It was therefore an agreeable surprise, to be welcomed again quite as heartily as last night, and quite as hospitably entertained with excellent soup, and pilau, and village *conversazione*. Notwithstandall which, we could not avoid venting a little of our disappointment on the gentlemen who had sent us to Pentapolis.

Anxious to replace themselves in our good opinion, they gave us very circumstantial details of other grand ruins which we were to see to-morrow early in our road to Segiclar.

As we were now within a few hours distance

of Hushak, I would willingly have gone thither to examine its remains of antiquity more minutely, with the view of determining the ancient town of which it occupies the site, but it was not consistent with the plan we had laid down, and would have incroached too much upon the short time we had to spare. The reader possibly has never seen the account of it in my first journey, I will therefore beg him to make this little excursion with me once more, before we proceed from Cuselare to Segiclar.

Hushak, or Ushak, is a large town, and is said to contain one hundred and fifty Greek houses, thirty-five Armenian, and the exaggerated number of ten thousand Turkish—perhaps one-third would be nearer the truth; one Greek and one Armenian church, and fifteen large mosques, and many smaller ones.

It owes its present importance to the manufacture of carpets, which are so considerable a branch of merchandize at Smyrna; and as Mr. Dallaway justly remarks, the excellence of the ancient Phrygian tapestry is continued to the present day. The *Afion*, or liquid opium, of which great quantities are made in the district

extending from *Affiun kara hissar* to Hushak, is another important article of commerce.

It is impossible to walk about the streets of Hushak without feeling convinced that it occupies the site of an ancient, and that no inconsiderable city. Ancient marbles and inscriptions are to be seen in all directions; but the latter were all sepulchral, and none that I saw had any allusion to the ancient name. A massy building stands near the khan, the front of which is ornamented with numerous sculptures and inscriptions, (for the most part illegible,) which had adorned Greek tombs. They have for the most part, within a circular arch, four square compartments, in each of which are emblems, distinguishing the various mechanical employments of the deceased.

The castle of Hushak, of which the following account is given by Mr. Dallaway, is another evidence of its ancient importance. Hadji Morad Oglou, Agà of Hushak, upon a quarrel with the Porte, fortified his old castle, which had great advantage of ground, laid in ammunition and stores sufficient for three years, assembled his

vassals, and bade defiance. Kara Osman Oglou, his neighbour, was directed to compel him to obedience, but on the first encounter lost a thousand men, without effect. He applied to the Porte for artillery, and laid stronger siege to the fortress, when the garrison having been bribed to betray their undaunted chief, he was immediately executed, and his head exposed on the gate of the Seraglio.

The history of this commotion bears unfavourable traits of the Turkish government. One of the feudal tenants, the intimate friend of the Hadji, refused to obey the Sultan's command, and the punishment of his disobedience was required from him, in the cruel service of sending the head of his friend to Constantinople. The sscrifice he made, by his refusal, to his attachment and humanity, involved these dreadful consequences, the loss of his own life, and the ruin of his posterity.

I am indebted to my good friend Kyriacos for much information respecting the town and neighbourhood, the result of his inquiries while upon the spot. As an introduction to the extracts from

his letters, it is my duty to relate an adventure which befel him, and to which his zeal to oblige me mainly contributed.

In the month of October, or early part of Nov. 1827, Kyriacos, who had been for some weeks residing at Hushak, making purchases of carpets, was the inmate of a house, from which, on one unfortunate evening, a visitor, who had taken a little too liberally of the Mæonian or Phrygian grape, sallied out to retire to his home. He was so incapable of guiding his steps, that Kyriacos, in the kindness of his heart, though a perfect stranger to the man, determined to see him safely lodged in his own house, that he might not be a victim to Turkish violence, as was too probable, on his road.

He took the inebriated man by the arm, and for a while succeeded in getting him along; but whether he became more unmanageable, or whether Kyriacos was not sufficiently acquainted with the intricacies of the streets of Hushak, certain it is, that night became very far advanced before they had proceeded many steps in the right direction.

In a short time more Kyriacos became bewil-

dered, and naturally enough lost his road, his protegé being no longer in a state to set him right. Notwithstanding, they stumbled and stumbled along, till, as ill fate would have it, they stumbled on a Turkish guard, which was passing that way.

By the regulations of Turkish police, no one is allowed to be abroad after sunset, without carrying or being accompanied by a *fanari*, or lanthorn—at least such is the usage in Ionian Smyrna, and such it seems was the fashion also in Phrygian Hushak. Kyriacos never dreamt of conforming to this established usage, and the Turkish authorities soon demanded, in no very polite language, where was the lanthorn, and why they presumed to be abroad after dark without it.

To the first interrogatory, Kyriacos replied by pointing to the full moon shining in all her glory, and showing so strong a light that you might pick up a pin. For the rest, he pointed to the unsteady gait of his companion, and in a few words told them both his charitable object and ill fortune in losing his way.

This did not satisfy the men in power; they decided that it must be *dark*, because it was after

sunset, and that a lanthorn was indispensable; and that, with regard to the moon, they had nothing to do with her. And, as to the second, they contended that it would be rendering most essential service to both the man and Kyriacos himself to keep them safely lodged in the guard-house. Remonstrance was vain, and they spent the night, as many a fashionable gentleman in London has after a frolic, in the watchhouse.*

* How rigidly this regulation is occasionally enforced, may be inferred from the following circumstance. Several years ago, in a village near Smyrna, two highly respectable Franks, one of them, from the warmth of his piety and benevolence, cannot be better designated than as the *Christian Philanthropist* of Smyrna, were so completely absorbed in discussing a subject of considerable interest as they walked up and down the principal road of the village, that the day insensibly wore away, the sun uncharitably left them, and the shades of the evening were sinking into darkness, without rousing them into a consciousness that it was not still broad daylight. The arguments on either side grew every moment warmer and warmer, when the Turkish guard found them in the midst of the debate; and as no satisfactory reason was given why they were abroad without a *fanari*, both gentlemen were unceremoniously escorted to the guard-house. So intense, however, was the interest of the discussion, that this forcible placing of their persons in durance did not abate the vigour of the mind, and it was not till having finished the subject, seated on the floor of the guard-house, that they became quite awake to their actual situation, and made themselves known to the officer on guard.

The following morning they were brought before the chief inspector of the division A, and fined a considerable sum. Kyriacos contended stoutly against the sentence: he was a stranger, and the bye-laws of Hushak could have no force upon a citizen of Smyrna. He was a respectable marchand de tapis, well known to the carpet manufacturers in Hushak.

"All that may be," said the Hadji Bey of Hushak; "but we know more of you than you choose to confess just now. What can your object have been in inquiring about all the roads east and west, north and south—from Hushak to Stamboul, and Hushak to Afiom, and Hushak to Isbarta, and Hushak to Denezli, and to hunt after all the old castles in the neighbourhood, but to assist the infidels to take possession of Anadoli, after having sunk and blown up all our fleet at Navarino?"

Kyriacos began to feel the back part of his neck, and after having consented to pay a mitigated fine, was glad to get off so cheaply, and ran away back to Smyrna as fast as he could, resolving never again to conduct a drunken man without a lanthorn, nor to make antiquarian researches for another Frank.

The following extract from a letter written by Kyriacos from Hushak, Sept. 27, 1827, will show, that even before the news of the battle of Navarin had reached Hushak, it was a matter of some risk to ask too many questions about antiquities. I would willingly have given the original Greek, which is admirably written; perhaps it may have a place in the Appendix, but at present a translation must suffice.

"How is it possible to get information respecting ancient remains from barbarians without an atom of curiosity, and who, whenever such questions are asked, never fail to suspect that the inquirer has ever in view the discovery of hidden treasures, which treasures they firmly believe to be under the safe keeping of spirits and demons, insomuch that they think the very treasure itself (the pieces of money) have the virtue to drive away spirits, and that therefore we inquire the names and situation of roads, of ruins, and towns, that we may be the better informed where to dig for treasures. This belief is firmly fixed in the minds of both Greeks and Turks: and in addition to this, they think that the search for old remains is only a pretence to get better infor-

mation to betray the places to the enemy of the Turks. Now, since this is the case, you will be satisfied at present with the imperfect information I am able to give you."

The common tradition of the people in the town is, that the ancient city, whatever was its name, lay on the *north* side of Hushak, half an hour from the town, at a place called *Chok koslar*, and that in the vineyards there, quantities of columns, sculptured marbles, and foundations, are every day dug up.

On the side of a large sarcophagus, (or tomb? ταφου) fixed in a wall of a house, is this inscription:

Νεωτερος κατεσκευασα μνημειον Ζων
εμαυτω τ' αυτης και τοις γεννησομενοις
γνησιοις τεκνοις.

On another stone in the same wall is evidently another portion of the same inscription:

και ος αν τουτω τω μνημειω και τη σορω
κακην χειρα προσαγη ορφανα τεκνα λοιποιτο
χηρον βιον, οικον, &c.

Aware that inscriptions have little interest for the general reader, I am persuaded this will be

an exception, from the illustration it offers to the 8th and following verses of the 109th Psalm; literally, the inscription may be translated:

"And whosoever shall lay an evil hand upon this tomb, may he leave his children orphans, his widow destitute, his house, (probably *desolate*,) &c.

The inscription is imperfect, or other denunciations would have followed; but there is enough to remind the reader of the psalm:

"Let his children be fatherless, and his wife a widow; let his children be vagabonds, and beg their bread; let them seek it also out of desolate places," &c.

In a manuscript of the Vulgate Bible, which I saw at Paris in 1828, written early in the 11th century, the transcriber in the first leaf has a string of denunciations infinitely more dreadful than the above, against the person who shall dare in after times to remove the book from the monastery, for whose use it was written. The sacrilegious hands of the revolutionists tore it away from its sanctuary in defiance of the threatenings. When I saw it, it was in the shop of a gold-beater who had bought it by the pound—it

was in two thick folio volumes finely illuminated, and he offered it to me at a very moderate price, but while I hesitated an American gentleman transferred the manuscript and denunciations across the Atlantic.

The more usual penalty for violating a sepulchre, or appropriating it to the interment of others than the family of the person who constructed it, was a *pecuniary* one, payable usually into the treasury either of a temple or of the civil community; this may be seen in the following inscription also at Ushak:

Αυρ Μαρκελλος εαυτω Ζων και Αμμιανη
Τη γυναικι μου και τη θυγατρι Αμμιανη και
Ζηνοδοτω τω γαμβρω μου συν και τοις τεκνοις
αυτου κατεσκευασα το μνημειον· ειδε τις παρα ταυτα
ποιησει και ετερον επισοιει νεκρον θησει εις το Ιερωτατον
ταμειον. ι Χ. Φ.

I, Aurelius Marcellus, have erected this tomb during my lifetime, for myself, and my wife Ammiane, and my daughter Ammiane, and my son-in-law Zenodotus and for his children; if any person shall act contrary to this, and place any other corpse within it, he shall pay to the most sacred treasury 500 denaria."

Within a wreath or crown on the other side of the same stone, a squared pillar, are the words:

Αθανατω
Ιουλιανη,

"JULIANA TO THE IMMORTAL;"

or, if we may alter the reading to αθανατη,

"TO THE IMMORTAL JULIANA."

If the latter, it may be supposed to have been a Christian inscription, and being within the wreath, beautifully directs the thoughts of the reader to the immortal heir of a crown of life! and the frequency of such wreaths or crowns, usually of olive-leaves, naturally led to the reward promised to the faithful Christian in the church of Smyrna: "Be thou faithful unto death, and I will give thee a crown of life."

Another inscription records a philosopher, and who ought to have been a Christian philosopher to deserve the epithet of "every man's friend:"

Μαρκου πολιητου φιλοσοφου παντων φιλου.

Notwithstanding all these inscriptions, it is still uncertain what was the ancient town which

stood at or near Ushak. When I was there the first time, I saw among other medals of Cotyæum, Eumenia, &c. one which was nearly illegible, but with the termination ΠΟΛΕΙΤΩΝ. Some time after, a very fine copper medal of large size was sent to me from Ushak, and which had been dug up there, with the legend ΦΛΑΒΙΟΠΟΛΕΙΤΩΝ, (Flaviopolis,) with the *Omonoia* on the reverse of *Temenothyræ*. Another, precisely similar, was subsequently purchased by my friend Mr. Borrell, also found at, and sent from Ushak.

Connecting this with the assurance of Kyriacos, that he had seen the word *Flaviopolis* repeated in the sepulchral inscriptions which cover the front of the old building near the khan and on the wall of a mosque, there is scarcely any doubt that whatever might have been the earlier name of the town, it was latterly called Flaviopolis; and perhaps in honour of the Emperor Vespasian, like the town of Cratia in Bithynia, or if of later date, in honour of the Constantine family. It has also been an episcopal see, as we learn from a marble bearing the name of "Demetrius the Bishop."

ΔΗΜΗΤΡΙΟΥ
ΕΠΙΣΚΟΠΟΥ

With the usual monogram of the name of our Lord, as the Alpha and Omega, in a circle.

And on another stone, mention is made of Leon; the proto-presbyter, having contributed to the embellishment of some work, probably connected with the church.

Εκαληουργηθη
το εργον τουτο
δια συνδρομης
Λεοντος προτο περουτερου.

Previously to the discovery of the ruins of Suleiman, I was much inclined to think Ushak was the modern representative of the ancient town of Acmonia; but if the ruins of Suleiman are those of Clanudda, as there is great reason to believe, then Ushak stands on the site of Aludda, placed by the Tabular Itinerary at thirty miles from Clanudda, and which is just the distance from Ushak to Suleiman; and the total omission of Aludda in the Notitiæ is another presumptive proof in favour of Flaviopolis, the

name being probably changed when Christianity triumphed over Paganism.

It will be useful before we leave Ushak, to give an extract from my first journey of the country between that town and the Dopos Kalesi, (*Tabala,*) in order to show the course of the river Hermus, and the tributary streams that fall into it.

September 15, 1826.—We quitted Hushak, or Ushak, at a quarter before eleven, and after an hour were in a valley, with a small river flowing by the road side, our course south-south-west. This stream was called Ulejak-sou-chay, and some fine trees grow on its banks. We soon crossed, by a bridge, a small stream running down from the mountain on the right into this river; and at a quarter before one passed by a bridge over another very small stream, running also down into the same, which was still by the road side.

A Turk told us that the latter stream was called Karaboul-bounar; that its source is close by in the mountain on the right, and that of the Ulejak-sou-chay about half an hour from Ushak; the united stream takes the former name of Karaboul-bounar.

Our course had been for some time north-west. A few minutes before two, the river still flowed by our side, (on the left,) but so much smaller, that a principal part seems to have passed behind the mountains, where there was an opening.

At a quarter after two, having crossed this small river, rode along on its right bank, and crossing it again, it lay as before on the left. We arrived at the village of Korray, (Curray or Kura,) at a quarter before three o'clock, and rested three quarters of an hour under the trees by the river side.

Korray must have had once much more importance than at present; three handsome mosques in ruins were evidences that it had not long ago a considerable Turkish population; and quantities of marble fragments in the burial ground, and an inscription by the road-side, which I had no time to examine sufficiently, indicated its existence in remoter times. My horse stumbled over a marble fragment with a large cross.*

* The ruins at Korray or Kura, may be those of Trajanopolis, which is among the dioceses of the Notitiæ, and lay near the River Hermus; it was a town of the Temenothyræ, which

Fording the river, we were again on its right bank, and at four o'clock the view was occasionally shut out by many low elevations clothed with young pines. At half-past four, having descended into a small plain, we saw on our right, exactly in the same course with the former stream, a large wide river. It was the Cadis-chay, or Codus-chay, which rises ten hours off, near Cadis, or Kodus; and our smaller river had fallen into it about a quarter of an hour before, though the little hills on the right prevented us from observing the junction.*

The scenery at five o'clock was of the most

I should be disposed to place at Yenisher, from its position commanding the entrance of the mountain range between that place and Koola. I have already observed, that I saw a medal of Trajanopolis at Sirghè, and that Temenothyræ is on the reverse of some medals both of Bagæ and Flaviopolis. Temenothyræ is also in the list of the Notitiæ, and placed in Phrygia, but Pausanius says it was a city of Lydia, of no great magnitude, and that a sepulchre being rent asunder by a tempest, exposed to view some human bones of great magnitude.

* In a note of Colonel Leake on this crossing and recrossing of the river he supposed I had occasionally mistaken the right-hand for the left; but I have the gratification of being now permitted to say, that he admits the correctness of my statement.

picturesque description. We had approached close to the brink of the river, here of great width, when a lofty rock rising perpendicularly from the water, obliged us to turn away behind it; in five minutes we were again close by the river, our course west. Arrived at the village of Yenisher at a quarter past six; and took possession of an open shed near a solitary minaret, a striking object amidst the surrounding most picturesque scenery. The open space for a considerable distance round our shed was filled by the innumerable camels of different caravans.

Sept. 16.—The commencement of our journey this morning was inauspicious; we left Yenisher before two o'clock; the caravans had already passed on, before I could get our party in motion: the sounds of the camel bells, as they ascended and descended the mountain, had a most romantic effect at this early hour, but as they became more faint, and at last scarcely audible at distant intervals, Milcom recollected that they were to have been our conductors on the road; it was not therefore at all wonderful that, as usual, we lost our way. Happily we soon regained it,

and till a quarter before five o'clock we were constantly on foot, ascending and descending almost interminable windings of mountains well clothed with trees.

We now crossed the Cadis-chay, by a bridge, and rode on the left bank. At five the road continued to be hilly and bad, but not so mountainous or so perilous as before; the country an open one, of most extraordinary appearance, certainly part of the Catacecaumene; the colour of different shades, from ash colour to light brown, and a very few stunted shrubs sprinkled upon it.

Our course was west, when at half past five, we came up with the caravans, which having preceded us three quarters of an hour, proved that our pace was about one mile in four faster than the camels.

At half-past six crossed the wide bed of a river, now quite dry, coming down from between the mountains on the right, our course still west. At seven o'clock, as we descended the mountain side steeply, the Cadis-chay lay again immediately beneath the road, winding at a considerable depth below, and in nearly the same direction.

I was forcibly struck by the resemblance between this river and its rocky and wild scenery, and that of the Tamar, in the parish of Calstock; but if the mountains here had the superiority from their height, the river was decidedly inferior; about the same breadth as the Tamar, but muddy. Perhaps the Wye, near Chepstow, is more like it. As I looked down on the famed Hermus of the ancient world, I felt a pride in contrasting its muddy bed, with the crystalline stream, and the white foam dashing over the numerous rocks, forming a thousand cascades, of my own native river.

At half-past seven the descent of a very steep hill brought us to the river. A mountain—rather an enormous rock—rose perpendicularly to a great height from the water's edge, having on its summit remains of a castle, called Dopos, (τοπος) Kalesi, (Tabala.) Some of the people forming the caravan told strange stories of this castle, and described some holes or caverns, which are said to extend a great way. Just beneath this castle are the remains of a bridge.

The caravan was composed of Greeks, Armenians, and Turks. The character of each was so

distinctly marked, and the costume so varied, every one seeming to have his story to tell, that I was reminded of Chaucer's pilgrims; perhaps even the dresses were not far removed from those of England in the fourteenth century.

My principal object in reprinting this extract from my former journey, is to show the error of the maps in making two rivers, called the Coplisou and Banas-chay, tributary streams to the Hermus, whereas it is clear, and will be hereafter proved, that they should be carried into the Meander.

CHAPTER VII.

Leave Cooselare—Arrive at Kalinkesè; another disappointment—Village of Koucash —Peltene, or Eucarpian plain—Cross the river Banas—Mistake of the Maps as to its course corrected—Village of Haseelare—Village of Sasac, remains and inscriptions—Arrive at Segiclar—Oda Society—Reasons for believing Segiclar on the site of Eucarpia—Leave Segiclar—Village of Burgas or Vulgas—Weather-proof cloak—Arrive at Ishekli—Its altered appearance after the fire.

Tuesday. Oct. 30.—We rose with the grand ruins of Kalinkesè in our head, and quitting our kind friends at half-past eight, first descended by a craggy road among pines, into an undulating valley, and crossing a bridge over a stream, ascended the opposite hill.

Here we were delayed a little by an occurrence common to all travellers in Asia Minor, if not in other countries; the mountain of bag-

gage had shifted itself from the back of the horse, and chosen another position under its belly. When all was arranged again, we passed over an open country till twenty-five minutes after nine, when we arrived at the village of Tootlujah.

From hence the road lay over a most extensive and magnificent plain, with nothing for the eye to repose on till ten o'clock, when a well lay in our route. The absence of external objects to occupy the mind, fixed our thoughts more intensely on what we should find at Kalinkesè, or rather at a mill near that place; and when, in a quarter of an hour afterwards, we arrived at the village, we rode among the few houses to get directions, or a guide to conduct us to the mill and the ruins.

Our enthusiasm was a little chilled at being told the mill was much farther off than our friends of Cooselare had informed us; but to be assured, as we soon were, by several persons, that nothing was to be seen at the mill but a single small building, composed of black stones, which were not even dignified with the appellation of Eski, (*ancient,*) was a sad blow to all our towering hopes.

Calculating that if we went to the mill so much time would be lost that we could not reach Segiclar to-night, nor consequently Ishekli to-morrow, and with the woeful disappointment of yesterday full in view, we determined, as the more prudent course, to abandon the fairy ruins, expecting they would prove another Besh-sher, and to make the best of our way to Segiclar.

Certainly, our Cooselare friends did not stand so high in our estimation as they did before. About a mile from the village of Kalinkesè, we examined an extensive cemetery, but it contained few vestiges of antiquity, though there are a few stones in the village, and a marble on a fountain has a monagram, difficult to describe without being drawn, but which seems formed by the insertion of M within Π with A below, and the dipthong ϵ above, and the sides of the Π continued with O on one side, and P E on the other.

We learnt subsequently at Segiclar, that there really are some remains at the mill, and that it is a place resorted to annually by the Turks from considerable distances, for the observance of some religious anniversary. In the account also, given to Kyriacos at Ushak, of places where

ruins exist, Kalinkesè is mentioned, and the distance from Ushak, viz.—

4 ωρας εις Καλινκεσι προς Μεσεμβριαν

Four hours, Kalinkesè, towards the south.

We quitted Kalinkesè at eleven o'clock, rather in ill humour, which the magnificent plain and capital road could not altogether remove. In half an hour there were evidences of former habitation in several wells on the left of the road; and soon after, we passed the village of Tiyen. The plain, rich and cultivated, till we came to another village, Koukache, at a quarter before one. If this be not the Peltene or Eucarpian plain, it deserved to be so. About Koücashe were some vineyards, a sight which we had not seen for some time.

The air seemed so pure and invigorating in this fertile plain, that we might have supposed it almost impossible to die, if, at one o'clock, that memorial of mortality, a cemetery, had not corrected the error, and proved the sovereignty of death even on the plains of Eucarpia—for Eucarpia I will call them, till I find a better name.

We are now riding among some small Valonea

oaks, and a magnificent view bursts on us on the right; the country intervening, if I mistake not, between this and the plain of Eumenia or Ishekli, with the course of the Meander, and the distant mountains bounding the plains of both Eumenia and Apamea.

We now descended, at a quarter past one, to two wells, for it is useful to mention at what distance such blessings to the thirsty and weary traveller may be found, especially in journeying over scorching and immense plains, where many a poor man, ready to droop from exhaustion, is revived, on being assured that a little more patience, and the refreshing draught will be within his reach. Though the weather was rather chilly than scorching, we alighted and enjoyed it, and, refreshed, re-ascended the opposite hill.

The country is now more than undulating, for at a quarter before two we descended again, and crossed the Banas river, near a wooden bridge. To find water in it, and not a little at this season of drought, is a proof that it must be an important river, and as the course is downwards on our right, or to the south, it is quite

evident that it is a tributary stream to the Meander; as in fact we were afterwards told at Segiclar. There is, therefore, a very great error in all the maps, which make the Banas a tributary river to the Hermus, and give it a northward or upward, instead of a southern and downward, course.

Tavernier, in going from Allahsher, (Philadelphia,) to Affium-kara-hissar, halted the fourth night from Philadelphia in a valley near a river called the Banas-sou, and of which he says, the water was not good to drink. The preceding day he had conacked near a bridge over another river called the Copli-sou, in the plains of Inahy, (Einè,)—the distance between the two rivers he makes eight hours. Now, if this be not the stream we crossed soon after leaving Cooselare, it must be that which flows under the acropolis at Suleiman, for we saw no other, and these both run downwards towards the Meander. We were told at Segiclar, that the Banas does not rise at Bonarbashi, but some hours more to the north-eastward, and that there are ruins near its source. The river therefore which rises at Bo-

narbashi, must be a smaller stream, tributary to the Banas, and falling into it not far from Segiclar; probably the Sebasli.

We are now in a more inclosed and better wooded country, and arrived at two o'clock at the village of Haseelare. At twenty-five minutes after two we came to another village, called Sasac, in which are many sculptured fragments of white marble, vestiges of a town at no great distance. We saw and copied several inscriptions, especially on two fountains, where are stones sculptured and inscribed which had once been entrances to tombs.

Inscription on the Fountain.

Ετους . . . . ΣΝΗΜαδ. . . .
Μακουλεινα Απολλον
Το γλυ . . . . . τω ανδρι . . . .
Anno CCLVIII* Madi—Maculina
Apollonio dulcissimo Marito.

If the remains at Sasac are distinct from those which we subsequently saw at Segiclar, and as the smaller stream which is near it is called Se-

* A. D. 289. in the sixth year of Dioclesian.

basli, can this have been the site of Sebaste? a town in Phrygia, and mentioned in the Notitiæ. A burial-ground near the village was full of ancient fragments, and we found an inscription on a part of a column which, could we have remained long enough to have cleared the earth from another part of it which lay near, would, beyond doubt, have given us the name of the city.

. . . . . EATI . . . .
ΔΙΣ
TON
ΦΥΜΩΝΚ
ΜΔΦΥΣΚ
. . . . . .
. . . . . .
ΤΩΝ ΙΔΙΩΝ

But it was growing late, and the sky overcast, threatening rain, and we hastened on to the large village of Segiclar, where we arrived about four o'clock.

It was some time before our commissary of the Palank had our effects installed in an Oda, not because there was none, but because there

were two, if not more, and the proprietors of each claimed the honour of receiving us. While the preparatory measures to taking possession were going on, namely, removing old mats and *maxilarias*, (cushions,) and the *frocalia*, (the short flat broom,) was in diligent exercise, we took a survey of the town with all the villagers in train, who marched us about from house to mosque, and from mosque to house, to see every old stone in the place.

In the walls of the mosque were several inscriptions, and a long one, laid flat, nearly before the door of the mosque, but neither these, nor several sepulchral ones which we saw in the houses, gave us any assistance in determining the town which evidently had once occupied this site.

Returning to our Oda, in a shower of misty rain, we began to feel uneasy, not so much from the probability of being deluged in our beds, as of having our further journeying impeded, if not totally prevented, by the breaking up of the season.

However, we were not allowed to mood over future possibilities, for the apartment was so

thronged with visitors, and, to say the truth, not of the most agreeable or prepossessing physiognomy, that we had some difficulty, with all the assistance of our elbows, to get a corner to eat our dinner—the dinner as usual of charity, excellent pilau, and eggs, capitally dressed, as good according to our appetites as if from the Café de Very.

The *conversazione* of the society at Segiclar was not so refined or intellectual as that at Cooselare; their habiliments were so much in accordance with their physiognomy, that is to say, a mass of rags, and they outnumbered our party so much, at least forty being crowded into the room of twelve feet square, that my friend Dethier and I more than once exchanged looks of *inquiry*—for travellers so brave, I must not say, apprehension. Our visitors remained till a late hour, and my bedding having supplied half-a-dozen with a sofa, I may boldly say, I had apprehension that they had left me a souvenir.

Be it as it may, we passed but an indifferent night; and the beating of the heavy rain on the flat earth roof, did not compose us to sleep, though fortunately it did not descend upon us.

Wednesday, Oct. 31.—The morning was dark

as night, with heavy clouds, menacing deluges of rain; had it been as brilliant as a day in July, it would have been all one to us, for we found ourselves in total darkness, our apartment having no crevice to admit the light, except by the door, and which opened into the stable, as our anti-room. Our toilet was therefore arranged in the open air, in defiance of the rain.

We were nearly on the point of determining to go to Ushak and return to Smyrna, abandoning the route we had proposed, but as there was a good khan at Ishekli where we could be as well accommodated as at Ushak, in case of detention by weather, we determined to proceed.

We set out at a quarter past nine, having first compensated our kind host of the Oda, who, with his brother, inherits this charge from his father, and is obliged to entertain, like the monasteries in England before the Reformation, all the travellers, whatever their degree or faith.

We stopped at a burial ground close to the village, and found innumerable fragments, some of beautiful sculpture, and several inscriptions, but unfortunately all sepulchral. Had not the

rain began to fall, we might have discovered others. A peculiarity that these inscriptions have an *epoch*, the word ΕΤΟΥΣ occurring both on these and those we found at Sasac and Segiclar, may assist in determining if it stands on the site of Eucarpia.

Two *tumuli* close to the village, the remains of a *circular* inclosure, which we were shown last evening, called the Kalesi, and the quantity of immense stones of white marble, square and sculptured, decide, beyond doubt, that Segiclar is on the site of an ancient city. We would not presume to decide that this city was Eucarpia, but there is much to favour the conjecture.

The Roman road, according to the Tables, from Dorylæum to Apamea Cibotus, passed through Nacoleia, Conni, Eucarpia, and Eumenia. Now, Eumenia being at Ishekli, and Segiclar nearly in a line with that place and Deenare, (Apamea,) Eucarpia could not be very far from the site of Segiclar.

It is true, that the Ecclesiastical Notitiæ mention a town called *Banas*, of the same name with the river; but it is not mentioned by

Strabo, or any ancient geographers, and was probably built after the establishment of Christianity. It may have been at *Hasclari* or *Sasac*,* but the

* Kyriacos procured the following information for me when at Ushak, respecting the rivers near Segiclar and Ishekli.

The rivers which have their sources at or near Bonarbashi are the Banas, the Vulgas, and near Bonarbashi, another stream called the Sebasli. That which rises at Ishekli is called by the people of the country Ακκιος, and passes through the plains by Kaibazar to Ephesus, &c. The river which flows *behind* Ishekli towards the north is called Tchokraanchay, and passes through Κοτερη γεερζιου (Kodus?) Its sources are said to be at a place called Dikigi. The river which flows through Sandukli, is either the Kiouphou, or, flowing into it, takes the name either of the river of Sandukli, as the plain is called the plain of Sandukli, or of the Kiouphou. It has its many sources more or less remote, in the same plain of Sandukli. The river called the Kiouphou has its sources at Dinar, and flows by Ishekli.

Though the Turks are not profound geographers, and though there are several errors in this account, still there is some curious information. We have seen that the Banas, from the more correct knowledge of those who live close to it, does not rise at Bonarbashi, but some hours off. So the river which rises at Ishekli, and which flows into the Meander, is mistaken for the Meander itself, which passes by Kaibazar and on to the sea, not at Ephesus, but below it at Miletus. The river behind Ishekli, and said to pass through Kodus, (if this be not a mistake for Kutaieh,) is probably the Thymbres. The Sandukli river is probably the Obrimas, and the Kiouphou is the Meander.

vestiges at Segiclar, the inscriptions, &c., certainly have reference to a city of much earlier date, though we frequently saw the *cross* both in the cemeteries and village.

The rain falling, compelled us to leave the burial-ground, though it did not prevent our stopping soon after to copy an inscription near it—

Η πολις Μαρκον Αυρηλιον (Σεουηρον)
Αντωνεινον * Σεβαστον (στρα) τηγουντων των
—— Ευξενον Απολ , . . .οχοντων.

Eucarpia † is mentioned in the Notitiæ, and among its bishops the following names are preserved:

Eugenius,
Anaxamanus,
Cyriacus,
Dionysius,
Constantinus, he lived as late as the time of Pope John.

* Caracalla.

† The name of Eucarpia was derived from the fertility of the soil, which, by attaching the people to agriculture, may have contrasted them with those of the neighbouring Euphor-

The road lay through a wood of valonea, in which, on the right, was a village. At eleven o'clock we crossed the bed of a river quite dry, like most others of a secondary class, in this extraordinary season. We would gladly keep ourselves as dry as the river-bed, for the rain now began to penetrate; and when we arrived at the village (or small town) of Burgas, (or Vulgas) at a

bium, celebrated probably for its flocks and pastures.—*Colonel Leake's Journal*, p. 166.

It was also celebrated for grapes of an extraordinary size; and some years ago, thinking this might assist in the discovery of the site of Eucarpia, I requested a friend to procure for me the names of places most remarkable in the present day for grapes and other fruits. He very obligingly sent me the following description:

> *πρῶτον μὲν περὶφημον διὰ τὰς σταφυλας*
> *του Χωρὶον εἶναι εις κὰμπον του*
> *Ισικλη ὀνὸματι τζιβρὶλ, 9 ὥρας ἂπο*
> *Ὀυσὰκ· διὰ δε Καρυὸδια εἶναι τὸ Σιμὰβι,*
> *και εἰς τὴν πεδιὰδα του Βανας, τὸ Γκιὸβὲν·*
> *καὶ 1 ὥραν προς δυσμὰς του Ουσακὶου, τὸ*
> *Καραγὰτξ.*

"The place most celebrated for grapes is in the plain of Ishekli, called Djibril, nine hours from Ushak. For walnuts, the finest are found at Simav, and in the plain of the Banas, at a place called Gooven, and at Karagatch, one hour from Ushak at the west."

quarter before twelve, I felt more than half inclined to pitch our tents there till the lowering clouds had discharged all their provision. The baggage-horse seemed of the same mind, for, taking French leave as we entered the village, he reconnoitred the entirety of the place half a dozen times before Milcom could prevail on him to proceed.

At some little distance from Burgas, a number of magnificent walnut-trees lay down a little way on the left, and had it been the moment, as it was not, to enjoy the picturesque, we should have been highly amused by a procession of Turks, male and female, whose many-coloured habiliments were displayed to much advantage as they moved along with all the gravity of good Mussulmen among the branching walnuts, in defiance of the rain. It was probably a circumcision; a ceremony always honoured with all the holiday dresses of the village.

The rain was falling too much in earnest to enjoy any sight but a dry room and a good fire, and I accepted thankfully Milcom's offer of an oil-skin, a complete envelope for the whole body, and proof, as he assured me, against all the rain that

had ever fallen since the flood, and was to fall to the end of time.

Two Turks, whom we now met, gave us the gratuitous information that we were only one hour and a half from our conac at Ishekli; this would have been grateful news, if I had not known to a certainty we had at least double the distance; but our informants, no doubt, bestowed it on us, as a charitable act to keep up our spirits.

The rain fell heavily, and from falling heavily soon became waterspouts and deluges; the oil-case, that had been proof since the creation, was soaked through, and unkindly allowed the water to insinuate itself down my neck, breast, and boots. I restored it to its owner, who still insisted on its waterproof qualities, and recommending him to put it on, substituted a cloak of my own, which so far had kept *him* dry. Alas! this soon underwent the same fate, and even a most beautiful rainbow, which completely encircled the whole of the lofty acropolis of Ishekli, did not brighten our hopes, or raise our spirits, till we arrived at the town at three o'clock.

Ishekli presented a different appearance than

at my first visit, and there was a strong smell of smoke on approaching the town; the blackened and roofless walls soon explained the mystery: there had been a most destructive fire a few days before, which, with a considerable part of the town, had destroyed the bazaar and all the goods.

This was the bazaar day, but there were vastly more buyers than articles of sale; I was among the disappointed, having long envied the Gambado boots of my wiser friends, Dethier and Kyriacos, and intended to purchase a pair at Ishekli, where usually every thing was to be had, even not on a bazaar day. Alas! no money could purchase boots to-day, or even a handful of rice to make a pilau.

The town was, notwithstanding, as full as if all the ergasteria and Besesteins of Constantinople and Smyrna had been transported to Ishekli —a proof that all were not buyers and sellers who came to the bazaar, as all are not purchasers who traverse the Soho bazaar or Burlington Arcade.

However, this increase of population had nearly kept us without a lodging, all the apartments in

the khan being engaged, till the eloquence of Milcom, and a kind recognition of the khangi that I had been his former guest, procured us a capital room; and we soon forgot, in the luxuries of a blazing fire, and the unusual luxuries of oil and candles, which we had not enjoyed for a night or two, the soaking we had received.

The following extract from my former journey from Ishekli to Ushak will supply the deficiency of observations which the weather prevented us from making at present.

"We quitted Ishekli at a quarter before ten, our course at first nearly west, a little inclined to north, across the plain; at half past ten crossed a river of some size running down from the right, or north, into the plain. At eleven o'clock, having left the plain, we ascended the mountain. I sat on some rocks at the summit for half an hour, attempting to make a sketch of the magnificent plains of Eumenia and Apamea, now in their full extent beneath us. They are nearly at right angles with each other: that of Ishekli (Eumenia) almost east and west, the variation being to the north. At twelve o'clock our course a little to the west of north, in an open, stony country.

"A very extensive view lay before us at twenty minutes past twelve; on the left were continued ranges of mountains extending one beyond the other, north and south, and low from their distance; other distant ranges lay in front, running east and west, and on the right another, but much nearer range, parallel with the road.

"We were on a considerable elevation above the plain of Ishekli, and at one o'clock descended a little, and almost imperceptibly, to a mill. The view changed from a barren and stony country to one rich and well-wooded. A village called Crokos lay on the right, hid by trees, of which were various kinds, particularly walnuts. Another quarter of an hour brought us to a burial-ground containing antique fragments, and shortly after we passed through the village of Bourgas.

"At a quarter before two, entered a wood of valonea oaks, the trees of small size. Observing that at two o'clock our course was east of north, I suspected some error in our guide, and soon discovered that Milcom, as usual, was leading us a dance through the wood towards the mountain. We fortunately regained the right road

with little loss of time, of which the direction, as before, was north-north west, or a little westward of north. Crossed a dry, but wide river-course flowing down from the right, and at three o'clock arrived at the village of Bonarbashi.

"While dinner was preparing, I walked round the village; many marble fragments lay in different directions, and among others, which were built into the walls of a mosque, I saw the affecting sight of a very large and handsomely sculptured cross! The place has its name from being near the sources of the river Banas-chay, (as I then supposed,) which rises in an easterly or north-north-east direction; the stream runs westward to a most delicious spot at the end of the village, overshadowed with immense trees. Most reluctantly did I quit my seat here for the dinner apartment, fully exposed to the merciless rays of an afternoon sun in an intensely hot day, and filled within by the heat and smoke of a blazing fire, and twenty inquisitive visitors.

"We quittted Bonarbashi at six o'clock, our course, as before, north-north-west. At half past six crossed the river of Bonarbashi at a

mill; and in less than another half hour, passed through the village of Segiclê or Segiclar.

"Of this village we had the following information at Bonarbashi. It is also called Eski-bonar, and has a castle and extensive ruins, and the river runs by it. It was too late and too dark to distinguish the ruins at Segiclar, but I could see by the road-side a quantity of large squared stones. Eight o'clock brought us to the bottom of a long steep hill; and in another quarter of an hour, a large river, the Banas-chay, lay on the left, parallel with the road; we crossed it soon after.

"From this time till half past ten, when we passed through the village of Yapal, the country was open, and, as far as I could judge by the light, barren, and destitute of interest. At eleven o'clock the same open country, and not a leaf to be seen. It was three hours after, that is, at one o'clock, when we arrived at Ushak."*

Pococke was not at Ushak, but he was told at Affium kara-hissar, that Ushak was three days' journey from hence, and Goula (Koola) two days' journey farther.

* Visit to the Seven Churches, p. 248.

CHAPTER VIII.

Acropolis of Ishekli—Ishekli mistaken by Pococke for Apamea—Inscription deciding it to be Eumenia—Supposed ancient site—Misseltoe on the willow—Prevailing disease at Ishekli—The blind bard of Ushak—Paramythia of the young prince of Stamboul—Another of the Doukanji and the Dervish.

Thursday, November 1.—Though the morning appeared fine, the clouds over the acropolis and adjoining mountains seemed too suspicious to allow us to proceed on our journey. Having breakfasted, we ascended the hill of the acropolis by a *goat's* road, craggy and precipitous, for there was no other, and it was an arduous enterprise.

We saw on our way two large trees resembling the balm of Gilead, though of much larger growth, much esteemed by the Turks as a medicine in disorders of the chest. The hill was covered with plants of euphorbium, and if the situation had agreed, and no authorities against it, we might well have called Ishekli by the name of that city. Mr. Dethier found also a beautiful species of carduus.

We toiled on patiently till we were near the summit, in the hope of finding the remains of the ancient fortress mentioned by Pococke, but not seeing a vestige of any thing of the kind, and pitying much the hard lot of the citizens, who, by his account, kept their quarantine of sixty days on the top of this peaked rock when besieged by Alexander, we carefully retraced our steps, and at the base of the mountain saw the numerous sources of the river Ak-kius, and a multitude of women *takmaking* their linen in the beautifully transparent streams.

As Pococke mistook Ishekli for the site of Apamea, to which the above story of the inhabitants taking refuge in the citadel only applies, perhaps his account of the remains does not rest upon better evidence. It is, however, possible, that the whole range of mountains extending from Apamea, that is, Deenare to Ishekli, may have been anciently called Signia. The appearance of the rocks at the base of the acropolis, cut in many places, with many foundations in the water itself, prove the existence of ancient buildings, perhaps baths or a gymnasium on the spot.

That Ishekli occupies the site of the ancient

town of Eumeniâ might have been considered fully established by the discovery of Apamea at Deenare, supported by the inscriptions found by Pococke and myself in my former visit. Anxious for further proof, while Mr. Dethier made a sketch of the town, I went, accompanied by Kyriacos, in search of inscribed stones. We found two in a small burial-ground, one of which, with the words Βουλος Ευμενιων, puts to rest for the future all further doubts.

. . . . . ουδενι
αλλω εξὸν ἔσται
θειναι τινα ειδε τις
επιχειρησει ἐισοίσει
εις την Ευμένίων βου
λην προστιμον (χιλλια δηναρια)
Καὶ εσται ἀυτῶ πρὸς το
μεγα ονομα τοῦ θεοῦ

"To no other be it permitted to place any corpse here. But if any one shall undertake to do so, he shall pay to the council of the Eumenienses, a fine of (one thousand denaria?) and let him be answerable to the great name of the God."

The other inscription, also a sepulchral one, did not merit the labour bestowed on it by Kyriacos, who, in the true spirit of a most zealous antiquary, a very *Oldbuck*, chipped off with knife and hammer the incrustation, hard as the marble itself, which had covered the letters.

Ουνομα Ζωτικος ειμι
πατηρ Κοσμος, πατρις ηδη.

"My name is Zoticus, my father Cosmos,
This is my native place."

Subsequently we visited, with a Turkish cicerone, the spot, called the Kalesi, where the ancient town is said to have sood; there was nothing to be seen, but the little low hill I had visited in my former journey. But on our way we saw a sight, to me, at least, a novel one, the misseltoe growing on the *willow*. I had before seen it on several trees besides the apple and the pear, but never till now on the willow.

Here were vineyards bearing grapes of such magnificent size, and exquisite flavor, that Eucarpia would be a more fitting name than Eumenia.

Retiring to the khan, I practised *en Hakim* with patients of various descriptions and sexes.

The prevailing disease of Ishekli, we were told, was enlargement of the legs, almost elephontiasis.

Our dinner, capital fish from the *Akkius*, cooked *à merveille* by Mr. Dethier, being got rid of, we paid a visit to some Greeks from Isbarta in an adjoining apartment, and were treated with an improvisatore in an old blind Turk, absolutely another Homer, said Kyriacos, from the eloquence of his language, and brilliancy of imagination.

The thousand and one Arabian nights are not yet ended, and story telling, called *paramythia* by the Greeks, holds its sway, with all its witchery, over all the people, male and female, old and young, Greeks and Turks.

In the present case, the performance was in part recitative, and in part song, or intended so to be, though the old bard had but a bad substitute for a harp or guitar, in his pipe stick. He was listened to with great attention, and we found he was a man *tres recherché*, having his domicile at Ushak, whence he travels all over the country, entertained by the Agas and principal Turks, like an ancient British minstrel.

The first story was rather a common place one,

of a young prince at Stamboul, (Constantinople,) who had attached himself contrary to the will of his father. The fair one is sent to Kaisarea, twenty days' journey from the capital. The prince, ignorant of the place of her exile, leaves his home, and relies upon his harp as his only hope of discovering her. He passes from town to town, from village to city, playing in all the streets, a tune well known to the object of his search. At length arriving at Kaisarea, (Cæsarea,) the *denouement* takes place, and the tale ends as all such tales do.

The principal merit, if we could judge from the applause bestowed upon it, was the intimate acquaintance the narrator seemed to have with the geography of Asia Minor; repeating again and again, with the rapidity of lightning, the whole list of towns, and cities, and villages, between Stamboul and Kaisarea, and the intermediate and cross routes north and south, east and west. I wished much to have preserved the list, as a curious, if not useful, specimen of a Turk's knowledge of his country.

The second story was the following:—

On the second day of the Bairam, three Turk-

ish dames, the wives of the Doukanji, or dealer in all commodities, of the Tchiboukji, or maker of pipes, and of the Papoutji, the vender of yellow, red, and other slippers, agreed to walk and see all the magnificent spectacles usually presented on this high holiday, and perhaps take a ride or a swing in one of the untold varieties of wooden vehicles, which bring such a harvest of paras to the proprietors; that is, supposing they could be allowed to pass for grown children, well huddled up in their feridjes.

They had not proceeded far, when their eyes lighted all at once on a glittering object, dazzling the sight in a May day's sun. It was a beautiful ring, a large emerald in the centre, with rubies around it. It was clear that some less happy fair one had dropped the precious ornament, and was probably mourning its loss; on this point, however, the finders did not bestow much thought; they had found it, and the only question to be decided was, as it could not be divided, whose it should be.

It was true the wife of the Tchiboukji had picked it up, for her arms were as long as her husband's pipe sticks, but she was not the more

intitled to be the owner, than her friend the Papoutji's lady, whose corpulence rendered her movements less active than the other. As usual in such cases, all claimed it, and each refused to yield their portion of right to the others.

In this dilemma, a wise thought struck the wife of the Doukanji, to refer the decision to the first person they met. On this day when all the world was abroad, there was no difficulty in finding people, and the first man they saw, and who of course was to be the arbiter, was Hadji Suleiman, the Termandji, the old one-eyed miller; and it was no miracle that they should see him, for he was coming out of his mill door.

As he was not a Paris, neither were the fair competitors goddesses; the miller therefore sagely decided that he would have nothing to do with the dangerous point of comparative personal charms, and referred the thing solely to a trial of intellect. To be sure, Suleiman's choice of a subject was not the most complimentary to the ladies' husbands, but whether he had any previous knowledge of his fair referees, or whether, to make mischief, or from what motive does not appear, but certainly his decision was, that

the ring should be adjudged to be lawful prize to her who should prove that she had outwitted her husband in the cleverest way.

The wife of the Tchiboukji took the lead, and was followed by the wife of the Papoutji, but neither of them said any thing that was worth repeating, and there was a great deal about pipes and leather. The wife of the Doukanji is called upon last.

Her husband, Hassan Aslan Oglou, better known in the bazaar by the name of Koutchuk Hassan, (little Hassan,) had opened his shop and shut it every day for twenty years past. His attention to business had given him respectability, and he was reputed to be somebody—possessor of a pipe with a real amber mouthpiece, and sending often to the Cafidjis to treat his customers, Hassan was reported to be in comfortable circumstances; and the report was a true one.

But Hassan was more comfortable in his shop than in his house, at least so thought his wife, and she tried to make him think so too. Why Hassan was happier in his shop than his house does not appear; but it is certain that his wife did not make his house very agreeable to him,

nor did she enjoy his society as a good wife ought to do.

Unhappily her affections were less strongly inclined towards Hassan, than to a holy Dervish, whose melodious cry of "Hok, hok, hok," while seated day after day on the bench before her door, had completely driven Hassan out of her heart; the more surprising, as the two men were as exactly like each other in size, height, and feature, as two camel beads.

The holy man found no difficulty in persuading the wife that there was no harm in exchanging a Doukanji for a Dervish; and no sooner was she convinced, than the projected exchange was carried into effect.

Hassan, who little dreamt of what was hatching, came home from his shop in unusual gaiety; he had sold so much ottar of roses, so many ivory boxes of surmè, and so many strings of Mecca beads, that he was determined to indulge in the luxury of a milk chalva, and his wife was ordered to prepare it. Nothing could be more apropos than such an order, nor more seasonable than the hour when it was given—the milk chalva was speedily prepared, and as it was done

while Hassan was devoutly performing his Akh-scham-namazy, or prayer after sun-set, a mis-cal or two of affiom was mixed up with the dainty dish.

Hassan's appetite being always graduated according to the amount of his shop receipts, he indulged so much *en gourmand* as fairly to eat the whole of the milk chalva. The potent effects of the affiom were instantly demonstrated, and the happy Doukanji was soon in a profound sleep, dreaming of customers and milk chalva.

About one hundred yards off, at the corner of four streets, was a Tekkié, or convent of Dervishes, and connected with it one of those charitable places, where, through an iron grating, a number of iron cups, chained to the grating are always filled and refilled for the thirsty passenger. It was the duty of our Dervish to superintend this cup filling.

It was to this place that poor Hassan was conveyed in the midst of his dreams, and being laid down softly on the stone floor, his transformation into a Dervish quickly took place, by being divested of his benish and turban, and enveloped in the long ample white felt robe of the Dervish, with his girdle, in which hung his horn,

belted round his waist, and the sugar-loaf white felt cap substituted for the turban. The transformation completed, the Dervish returned to the house, and so perfect was the resemblance, that the servants readily admitted him as their old master.

It was long after the hour of saying the Ikinndy-namazy; that is to say, long after noon of the following day, before Hassan awoke from his long nap. He rubbed his eyes, and looking around him, rubbed his eyes again, persuaded that he was still dreaming. Convinced at length that he was broad awake, he could not imagine how he came into this place, and less so, how he was transformed into a Dervish: attributing it all to the agency of the gins, his thoughts revert to his shop, and seeing the sun already declining, he hurries thither, lamenting to have lost many a good customer by his strange nap. He finds the shop shut, and concluding he had left it so himself the preceding evening, instead of going home for the key, attempted to force the lock.

The neighbours, and especially Hassan's best

* This is also called *Salath Asrr*, the prayer of the sunset, *Salath Magrib*.

friends, the Kabobji, the Sherbetji, the barber and the baker, fall at once on the supposed Dervish, and threaten him with the bastinado for his felonious intentions. "How, Dervish!" said Hassan, "I am no Dervish; am I not your old friend Hassan Aslan Oglou, or, as you are better pleased to call me, Koutchuk Hassan? How I came by this dress I know not, but by my beard and your own I tell the truth." "You are a father of lies," cried the whole party—do we not know that face well enough covered by that cap of sanctity, as a cloak for all sort of deceits—does not the horn set all the dogs howling every day before our doors, and the hok, hok, hok, of your musical voice disturb our rest every night? Get you gone instantly, or you will suffer what you have long merited."

Hassan, in conscious innocence, persisted in trying to open his shop door, when without further ceremony he was seized and bastinadoed so unmercifully, that his legs could scarcely bear him to the door of his own mansion. Smarting with pain, his impatience to get into his house made him knock so violently, that the whole of its inmates came to see what was the

matter. The door was opened by the Dervish himself, whom Hassan was astonished to see in his own clothes, and which at once told all the story. He began by abusing him, but the servants were so fully convinced that the Dervish was their master and Hassan the impostor, that they readily obeyed the orders of their mistress to give him another bastinado.

The poor man had then his own door shut upon him, and seated on the ground, began to ruminate on his strange fortune, and on the course to be adopted. In vain he determined to apply to the Cadi, and have justice done him, for he knew well that his wife had threatened to apply to the Cadi herself, and she possessed more interest with the administrator of justice than her husband. What could he do?—he had no longer a house, a wife, or a shop, and without the latter how could he live?

Driven to desperation, he determines to quit the country, and as soon as his feet were in a travelling state, he sets out—and having fortunately in his inner girdle, for he had only been stripped of his outer vestments, a roll of Mahmoudies, which, for security, Hassan always pru-

dently kept so close to his person, he was enabled to begin life again, though not in so splendid a style as he had been hitherto accustomed to.

He could no longer aspire to be a Doukanji of the first class, or to take a handsome shop in the bazaar, and therefore when he came to Kutaieh, which he fixed upon as his future residence, Hassan, with all the resignation of a good Musselman, exhibited his stock in trade more humbly on a board placed on the pavement before the door of the principal khan. He had ginger and cinnamon, and black pepper, mastic, camel beads and needles, thimbles and paper lanterns.

Seven long years had passed away, and Hassan, though not much discontented with his change of fortune, for he was submissive to whatever was the will of God, thought he would return once more to his native town, for local attachment beats even in a Musselman's heart; he thought of his wife too with affection, little as she merited it.

His arrangements were soon completed, and having engaged a return horse from a caterdgi, he was soon on his road. His girdle was heavier

than when he left, for Hassan was a thrifty man, and the mahmoudies were nearly doubled.

It may be supposed he took the road to Stamboul, and if so, what wonders might not Hassan have seen, if he had been an antiquary. Brusa, founded by Prusias, the protector of Hannibal, and the capital of the kings of Bithynia; and Mount Olympas with its snowy summits;—but Hassan, as a good Musselman, looked only at the mosques of Sultan Achmed, Sultan Osman and the Oolah, with the tombs of Orkan and his sons; and refreshed himself in one of the thousand hamams of the city.

While Hassan is on his journey, it is time to see what is going on at his own house. His wife had long been conscience smitten, and would willingly have dismissed the Dervish and taken back her husband, but, with all the inquiries she could make, no news could be heard of him. The Dervish therefore personated Hassan still, and found the gain of a Doukanji more agreeable than filling water-cups, and crying 'hok, hok, hok.'

The mind of his partner in crime became notwithstanding daily more uneasy, and she as

earnestly longed to be making a milk chalva for her poor Hassan, as she had longed before to get rid of him.

Hassan continued his route, and the caterdgi having fairly performed his contract, and sat him down once more in his old town, Hassan's cogitations were at work for the best mode of ascertaining the present history of his house and his shop.

He knew that no one was better acquainted with all the news, truth or scandal, of the place, than Eyub, the Humanji. He therefore went directly to the bath, and finding that he was received in the usual business-like way, without any expression of surprise or one single remark, Hassan could not refrain from asking why Eyub did not congratulate him on his return after so long an absence. "Wonderful!" said the shampooner, "long absence indeed! why it was but *yesterday* that I had you under my hands upon the marble, and did you not roar out as you used to do, when I kneaded that projecting lump on the shoulder a little harder than was pleasant?" Hassan insisted it was seven long years since he had been there, and the other insisted

so positively that he was mad in saying so, that Hassan walked away in a pet to his own house.

His knock at the door was more cautious and less awakening than the former one, for the bastinado was not yet forgotten; but how agreeably was he surprised when the door was opened by his wife, with a face which said plainly, I am glad to see you.

It must be understood that the Dervish had been some time dismissed to his tekkie and water-filling, and the lady, sincerely penitent, determined to atone for past misconduct.

She considered it necessary, however, to her plan, to keep her husband in delusion still a little longer—and therefore when she saw him at the door, she threw as much unconcern into the pleasure which his return gave her as she could muster; and her first words were, that the milk chalva, which he had ordered was spoiling, as he had taken so long a nap. "A long nap, indeed," said Hassan, "seven years is a pretty long nap; to say nothing of my journey from Kutaieh too, and that is not a step." "What are you talking about seven years and Kutaieh?" rejoined the dame; "where are your brains

travelling to? Why did you not, this very afternoon, when you came from your shop, order a milk chalva, and did you not fall asleep while I was preparing it, and have you not slept so long that it is as hard as the ostrich's egg in the great mosque?"

The husband, perplexed to insanity, next shows his swollen feet in evidence of the long journey he had just taken. The affectionate wife cautioned him against saying a word more about it, as he would perhaps be bastinadoed by the Cadi to cure him of his disposition to lying.

Bewildered and bewildered more and more, Hassan goes next to his shop, not to open it, for it was after the hour, but to see if it really stood in the same place. It not only had not changed its locality, but his old friends the Kabobji, the Sherbetji, the barber, and the baker, were in their shops, and employed as usual.

Hassan waits patiently for the felicitations which he doubted not would come upon him thick as locusts upon young corn, but when not one *Hosh gelde* escapes their lips, he upbraided them bitterly for such want of friendship, after a seven years' absence. "How seven years?" cried all

four, and many others of the bazaar, with one voice, "how seven years? Did we not see you open and shut your shop yesterday, and have you not been there sitting and smoking day after day for four-and-twenty years, without having your place empty a single day?* What evil eye has bewildered your brains to talk of seven years' absence?"

What could poor Hassan do? He began seriously to suspect that he had been dreaming; and going home to his wife, confessed his belief of it, and quietly ate his milk chalva.

The ring is *yours*, cried the miller to this talented dame—take it, and take yourself away with it as fast as possible, lest you should be disposed to exercise your ingenuity here.

CHAPTER IX.

The Mollah of Ishekli—Antiquarian Saraff—Terraced roofs—Leave Ishekli—Arrive at Deenare—Other travelling gentlemen in the Oda of the Mollah—Effect of the air of Apamea upon the appetite, as illustrated by Lithyerses, son of King Midas—Former visit to Deenare in 1826.

Friday, November 2.—When we saw the threatening appearance of this morning we regretted to have lost the opportunity of going to Deenare yesterday, but regrets were unavailing; and as the rain soon began to fall, and continued all the morning, we remained quietly shut up in our chamber. When the rain ceased for half an hour, I availed myself of it to see a handsome sarcophagus of white marble, with some fine Corinthian capitals in the court of a private house adjoining one of the mosques.

Returning to the khan, a polite message was brought us from the Mollah, assuring us we were

at liberty to make every research, and requesting us to pay him a visit. We were at a loss to understand this gratuitous civility, till an old Turk came and kissed my hand in token of thankfulness for benefit received for some little medicine I had given him yesterday. The Mollah himself, either indisposed, or imagining himself to be so, wished to consult the Hakim bashi. But we could not wait on him till our dinner was cooked and eaten: the first an important operation, as we were not fed now on dinners of charity, and had no servant to assist us.

A saraff (banker) from Constantinople, whose duties are to collect and carry back the taxes and other payments due from this district into the royal treasury, volunteered to be our conducteur to the Mollah. He was gone out, and though we called a second time, he was not returned, and the Hakim bashi will not be immortalized at Ishekli.

Our friend, the saraff, proposed a walk under the acropolis, and when we were near the sources, he pointed out two arched excavations in the rock. "Wonderful, wonderful!" said the antiquary, "who would have thought it? the

ancients had 'magasins a feu,' fire-proof magazines, as well as we, and how judiciously placed, so close to the water, in case of accidents." Fire-proof or not, they are certainly time proof, and whatever their original destination, are of remote antiquity.

There is a square doorway some way up on the side of the hill, unquestionably a tomb; and as below it the earth has fallen, belting the rock all round, washed down from above and leaving the rock bare, there is little doubt that the tombs are all concealed by these heaps of earth, and therefore hitherto inviolate.

We met the old blind bard again this evening, and he did not hesitate to make a successful appeal to our purses, and we gave him readily, as a most pitiable object of charity; but we did not then know, that notwithstanding his loss of sight and apparent poverty, he maintains two or more wives in his harem at Hushak.

It may now be positively asserted, on the evidence of inscriptions, &c., that Ishekli stands on the site of the ancient city of Eumenia, probably built by Eumenes, king of Pergamus, and named from him; though it is possible he might only

have given his own name to a city already existing, but improved by him.

Eumenia is placed in the Tabular Itinerary at the distance of twenty-six miles from Apamea, and thirty from Eucarpia. Medals attest the worship of the *dæmon Angdistis* at Eumenia, under which name the *mother* of the gods was adored at Pessinus. Her worship in the country adjacent to the Meander, may be inferred from Pliny, who alludes to her epithet of Berecynthia in the passage in which he speaks of Eumenia. In later times, the demon was vanquished by the spirit of Christianity, and a christian church flourished at Eumenia, and the names of some of the bishops who presided over it have descended to us.

Thranus.
Theodorus.
Leo.
Paulus.
Epiphanius.

Among the collection of medals, which were in the possession of the khanji at Ishekli, were Eumenia, Apamea, Eucarpia, Acmonia, Peltæ, Dicoclia, &c.

Eumenes, the founder or restorer of Eumenia, is mentioned in the first book of the Maccabees, chap. viii. verse 8. Having joined the Romans in their war against Antiochus the Great, he received in recompence the country of "the Indians, Medes, and Lydians," as the text of the Maccabees reads; but it is very probable we should read "the Ionians, Mysians, and Lydians."

Saturday, November 5.—The atmosphere was lighter this morning, though still the clouds rolled along under the peak of the mountain of Ishekli; and dense masses of every colour, black, grey, red, and waxy, were to be seen in every direction of the immense view, east, west, north, and south.

We were obliged to tread lightly along the terraced roof of the khan to get this view, for the earth which composed it was so saturated by the immense quantity of rain, that we might have afforded a good illustration of Mark, v. 19 —"The letting down through the tiling;" though not with the degree of security that could be wished.

We left Ishekli at half past nine: the village

of Jovakeny lay on the left at a quarter before ten, and we arrived at Omai at a quarter past twelve. The view of this village, embosomed in wood, with all the variety of autumnal tints, was strikingly beautiful. I had not remarked in my former journey that there are numerous tombs high in the mountain side; another proof that an ancient town stood here; probably the "*advicum*" of the tables, lying between Eumenia and Apamea, and possibly the *Comen* of the consul Manlius, though I shall hereafter give better reasons for placing it elsewhere.

At one o'clock we were among tents of Eurukes, and Mr. Dethier's whip was again in full exercise against the dogs. The village of Ishaklee was on the right. At twenty minutes past two we came to the mill. The proper name of the river is Yapachlar chay, instead of Yapallal chay, and so called from a village. We alighted here, and while Mr. Dethier strolled off with his gun, I found friend Kyriacos had made acquaintance with the Termendji, the miller, and was feasting on his best bread and cheese.

We left the mill at a quarter before three, and arrived at Deenare at a quarter before five. I

wished to renew my acquaintance with the proprietors of the houses who had entertained me so hospitably formerly, but both were filled to overflowing, one by a new Aga and his suite, on their way to the Agalic.

We were marched about from house to house, and street to street, till it was dark, and were almost in despair of finding a conac, when we were agreeably surprised at being installed in the oda of the Mollah himself, the best house in the place.

A magnificent fire blazed on the hearth, our mattrasses were spread, the palank eased of its paplomas, the contents of the canteen displayed, and all preparations made for doing honour to the expected dinner, when two other travelling gentlemen were introduced, who were to be our companions at board and bed.

They were gaunt, bony, six feet gentlemen, by occupation beggars, and literally heaps of filth and rags. Kyriacos was commissioned to request them civilly to walk out again, and when they shewed no disposition to do so, to insist on our having the apartment to ourselves. All the answer they deigned to give was, to open their

bundles of rags and prepare for conacking. Kyriacos was dispatched to complain to the oda bashi, but we could get no redress. "In the sight of God," said the Mollah, "all men are equal, and the beggar in his rags is as much entitled to the hospitality of our oda, as the rich man in his benish of Samure."

While we felt the justice of this reply, and assented to this evangelical definition of what charity should be, we still were uneasy at passing the night in such company. We tried another mode, and it was successful: a few piastres readily persuaded the travelling gents to leave us in quiet possession of the apartment, and they found almost as good a one close by where they were as well entertained as ourselves.

We found the air of Apamea quite as invigorating to the appetite, though our dinner was somewhat more moderate than that of a royal personage at this place in earlier times, whose daily consumption was as much bread as three asses could carry, and a hogshead of wine.*

* "Sed minuta hæc videri poterunt, si cum iis conferas, quæ de Lityerse, Midæ regis notho Celænis in Phrygia regnante, homine vultu effero et truculento, sed bibone glutone-

Before I proceed, it is desirable that the reader should be made acquainted with my former visit to Deenare in 1826.

1826.—We quitted Ishekli at eight o'clock, passed along the foot of the mountain, east-south-east, and saw the river of Ishekli, called Akkias, or Arkas, (query, the Orgas?) coming out from beneath the mountain in two streams, which almost immediately united and became a wide crystalline river flowing down to the south-east, the banks marked by trees.

At a quarter before nine, came to a burial-ground, having fragments as usual. At nine, our course was south-south-east, almost at the foot of the range of mountains; here was another burial-ground, and on the right a marsh and reeds, with water. As we proceeded, the marsh resembled a marshy lake full of reeds; the surface of the water in some parts covered with the lotus. Here were wild-ducks, and a quantity of cattle, bullocks, and horses, feeding; we were

que supra fidem maximo, Sositheus Tragicus memoriæ prodidit. Hunc etenim totum vini dolium uno die e bibendo vacuasse, triumque ditellarariorum asinorum onus, panes devorasse scribit apud Athenæum, lib. 10.—*Pancirollus de Porcellanis*, p. 224.

told it was full of wild boars. A Euruke woman said the lake was called Deniz, but a Turk called it Ishekli-ovasi-ghioul, and said that it extended all the way to Deenare.

At half past ten, still at the mountain foot, and our course south-east; we came to a little stream running down into the reedy lake, the source of which was by the road side under the mountain. Close on the right rose a small hill, on which I saw some pottery, and some rough stones at the top; remained there twenty minutes, and came to Omai at half past eleven.

This is a small village, embosomed in wood, at the bottom of an immensely high precipitous hill, black in many parts with iron ore; a stream falling like a cataract with loud noise over its steep.

I had heard so much of this place at Ishekli, and it corresponded so much at first view with the local circumstances of Celænæ, that I determined to go up to the top of the mountain in defiance of the burning heat of a noon-day sun.

The ascent was long and difficult, but I arrived at last at the sources of the stream which issues out in considerable quantity from beneath some

large stones, forming a small pool near a mill, and thence falling down the steep with considerable noise, occasionally working other mills till it reaches the bottom of the village. These sources are called Bounar-bashi, or Subashi. It is lost in the plain at a short distance from the village, in a direction towards the Meander.

Another river, called the Codja-chay, the old river, comes out from between the mountains at the left near the village, and is said to have its sources beyond Sandukli. From the top of the hill I observed this river, which was nearly dry, run also towards the Meander.

At the summit of this mountain of Omai, much higher even than the sources, is a castle called Ak-kalesi, and above the castle itself is a lake. Such was the information of the miller. I observed, on my way back to the village, some large square stones much decayed, and apparently of great age.

It was the bazaar day, and the village was crowded. I had just seated myself, excessively fatigued by my walk, and was preparing to re-invigorate my stomach by a tempting dish of cabobs

hot from the oven, when a messenger from the Aga commanded my immediate appearance before him. I sent Milcom to make my excuses, pleading inability from the fatigue of the walk, and to acquaint him that I had a firman and teskeray.

A second messenger came, and then a third, but I resolved to eat my cabobs quietly, and having done so, waited on the Aga with my documents in due form. The firman was put into the hands of the village Imaun, who was directed to read it,—an injunction he obeyed with an audible voice, even to the last letter, to the edification of multitudes of people forming a dense circle, six or eight deep, around us. At the conclusion, the Aga was pleased to say, it was very good; and he added something, which my dragoman Milcom translated, "Bravo, the Grand Signior."

We quitted Omai at half past two, and at a quarter before three crossed a wide but now shallow stream, running down into the Meander, called the Codja sou, said to have its sources beyond Sandukli. A village called Chan-

deri lay on the right, and at half past three the reedy marsh was again close to us, with a lake in the centre, of small size, called Guk-ghioul.

At four o'clock our course as before, south-south-east; the road at the foot of the same lofty range of mountains on the left, and the reedy lake on the right. At a quarter before five a burial-ground, with fragments much decayed, and near it another river running down on the left, called Yapallel chay, a considerable stream, working a mill, and having its source close by the mountain side.

At five, our course the same, a little more inclined to south-east. The plain now narrowed to less than half its width, but the river, which had all the day been in the centre, and which every person we asked called the Meander, still flowed along in it, though nearer the right range of mountains than before: the reedy lake had terminated some time.

At six o'clock we observed a considerable lake unconnected with the former, directly in the course of the river, with reeds about it. Soon after, Deenare appeared immediately a-head of us.*

* Visit to the Churches, p. 38.

The evidences for the site of Apamea are given as follows by Colonel Leake, with much particularity of detail: "There cannot be a stronger proof of the little progress yet made in geographical discovery in Asia Minor, than the fact, that the site of Apamea still remains unexplored. Under the name of Celænæ, it was the capital of Phrygia; and in Roman times, though not equal in political importance to Laodicea, which was the residence of the proconsul of Asia, it was inferior only to Ephesus as a centre of commercial transactions.

"According to Xenophon, the Meander rose in the palace of Cyrus, flowing from thence through his park and the city of Celænæ; and the sources of the Marsyas were at the palace of the king of Persia, in a lofty situation under the acropolis of Celænæ. From Arrian and Q. Curtius we learn that the citadel was upon a lofty precipitous hill, and that the Marsyas fell from its fountains over the rocks with a great noise: from Herodotus it appears that the same river was from this circumstance called Catarrhactes; and from Strabo, that a lake on the mountain above Celænæ was the reputed source both of

the Marsyas, which rose in the ancient city, and of the Meander.

"Comparing these authorities with Livy, who probably copied his account from Polybius, with Pliny, with Maximus Tyrius, and with the existing coins of Apamea, it may be inferred that a lake or pool on the summit of a mountain which rose above Celænæ, and which was called Celænæ, or Signia, was the reputed source of the Marsyas and and Meander; but that, in fact, the two rivers issued from different parts of the mountain below the lake; that the lake was called Aulocrene, as producing reeds well adapted for flutes; and that it gave the name of Aulocrenis to a valley extending for ten miles from the lake to the eastward; that the source of the Marsyas was in a cavern on the side of the mountain in the ancient agora of Celænæ; that the Marsyas and Meander, both of which flowed through Celænæ, united a little below the ancient site; that to this junction the city was removed by Antiochus Soter, son of Seleucus Nicator, when he gave it a new name after his mother Apama; and that the united stream was

soon afterwards joined by the Orgas and the Obrimas.

"Whether these inferences, drawn from the ancient authors, are correct, will be decided by the future traveller. He may also ascertain whether there are any volcanic rocks, the burnt appearance of which will justify the etymologist, who ascribed to that cause the origin of the word Celænæ, or he may discover the valley of Aulocrenis, the scene of the celebrated contest of Apollo with Marsyas, whose skin was still shown in the time of Herodotus, in the acropolis of Celænæ.

"I have been thus particular," adds Colonel Leake, "in laying before the reader the ancient evidences on the site of Apamea, because it is a point of great importance to the ancient geography of the western part of Asia Minor; no less so than Tyana is to the eastern."

Bearing those observations in mind on my first visit to Deenare, in April 1826, we walked behind the town towards the north-west, and saw considerable fragments of walls, &c. which had been covered with soil, but lately again ex-

posed to view, partly by excavations, and partly from the accidental falling away of the earth; these were at the base of the hill, and underneath them issued the sources of a small river. I was instantly reminded of the springs of the Marsyas at Celænæ, by the palace of the king of Persia, beneath the acropolis.

Ascending the hill, we found, nearly at the summit, a *theatre* with the subsellia remaining, but the stones removed. Above this was a large area, covered with pottery, probably the acropolis.

Descending again, we saw a river flowing down through the valley under the acropolis, on the south-east side, which, after supplying several mills, united in the plain before the town with the smaller stream whose sources we had just before remarked, and then fell into the larger river, which, much increased in size by these additions, flowed down through the plain, and which we were told by our guide was the Meander.

We copied several inscriptions, and met with fragments of cornices and capitals, pedestals and columns, at every step. The town is said to con-

tain only one hundred houses and one mosque; but this seems underrated.

Nothing on this journey afforded positive proof of the identity of Deenare with Apamea, though much to support the probability.

In the month of September in the same year, I was again at Deenare, and was convinced immediately, on a second examination, that the ruins could be no other than those of Apamea. From the information of a miller, I found that the river which worked his and many other mills, and which flowed through a deep ravine from the east, or rather north-north-east, dividing the ruins of the ancient town, was called Bounarbashi, or Deenare-sou; that the river in front of Deenare, the Meander, was called Araboul-douchay; that it passes by a village called Deegetzi; and that the sources of both the Deenare-sou and the Araboul-dou, are at a place called Bounarbashi, or Subashi, where there is an old khan.

This man who was very civil and communicative, said there was a large building on the top of the mountain, behind Deenare, in the direction of the Deenare-sou. I accompanied him about half an hour to see it, but, as it required,

by his account, at least another hour to ascend the mountain to it, I was reluctantly compelled to relinquish a most desirable object of investigation; I copied a few inscriptions, but could not find a single one containing the name of the town.

We left Deenare at a quarter before nine, our course south, and at half-past nine crossed, by a bridge, a river which I at first took for the Araboul-dou, but it proved not to be so. This stream, which is a considerable one, must rise from beneath the hill on our left, for there is no outlet whatever, but hills on every side. The Araboul-dou flowed still on the right, parallel to our road, though occasionally hid by the intervening elevations of ground. At ten o'clock we had it in view on our right, and the village of Deegetzi in front of us. Soon after, we crossed this river, flowing down the side of the hill in several streams to a mill; our course now become north-north-east, the river on the left, close to us, a crystalline and considerable stream, full of small fishes.

We were now in a valley about a quarter of a mile broad, between ranges of mountains, following the course of the river. At half past

ten came to the village of Sheik Arab, close to which the river passes, and near it a quantity of reeds. The valley is here inclosed by mountains on all sides, and the river must go under the mountain, or rather come out from beneath it. A Euruke told us it rises from a lake above the mountain.

Turning our horses, we now ascended rather steeply to the east. At half past eleven, having ascended to a considerable height, by a very difficult and stony path, and finding no lake, we descended on the other side, nearly north-east, into an extensive plain, running north and south, and here, immediately at the foot of the mountain, was a small lake with reeds, the water beautifully clear.

In the centre there was an eddying, or rather a whirling round of the water, and on examination it proceeded from the sinking of the water through several holes distinctly visible at the bottom, and through which it was evident it passed under the mountain. Constantine made a curious observation, which reminded me of the description of Maximus Tyrius. He pointed out to me that the water divided into two opposite

currents, one flowing to the right, the other to the left, and each sinking into the earth as if the sources of separate streams.

In searching for the lake on the summit of the mountain, I was misled, partly by the translation from ancient authorities, but chiefly by considering *απανω* to mean *on the summit*, instead of *above*. Relatively with the village of Sheik Arab, this lake was above, that is, to the north-east of it. We soon found the lake of greater extent, and covered with reeds.

We now entered the plain of Dombai ovasi, having many villages on the side of the opposite range of mountains, which runs north and south, forming the eastern boundary of the plain. A Euruke who was carrying reeds in two or three well-constructed waggons with iron wheels, and drawn by buffaloes, told us that the Sheik Arab river had its source in this lake, and passed under the mountain.

At one o'clock we had crossed the entire breadth of Dombai ovasi, and then turned to the right by the side of the range of mountains, which in a quarter of an hour brought us to Bounarbashi, or Subashi. A considerable quantity of

water issued by three or four (probably five, as it is called also Besh Bounarbashi) sources under the hill, and running across the plain among the reeds, which continued all the way.

Above the sources is the old building which has been called a khan, but which rather resembles an ancient church; it stands east and west, and has three aisles, the centre communicating with the side ones by four or five pointed arches. Thousands of goats and sheep were all around this refreshing water, and their masters, Eurukes or Turcomans, up to the middle in it.

It is high time to continue the account of our present journey, and the reader will now be prepared to judge if the author has succeeded in fixing the site of Apamea at Deenare.

CHAPTER X.

Sources of the Marsyas—Ancient church—Inscription probably connected with the Roman proconsul—Letters of Cicero to Appius, Cato and Sallustius—Panthers—Cistophores of Apamea—Changes by earthquakes—Inscriptions relate to an earthquake in the reign of Tiberius Claudius—Paul's prison opened at Philippi about the time of the same earthquake.

Saturday November 4.—Ascending the hill at the back of the town, and leaving the theatre on the left, we descended into the little ravine which separates the two hills, and through which flows the river called the Deenare-sou, and we were agreeably surprised to find the sources of this river issuing out in two streams from beneath the opposite hill, having immediately above it a high ridge of naked rock.

As this could be no other than the Marsyas, we looked around for the cavern which was anciently seen at its source. It is possible that some large detached masses of rock, through

which the sources issue, may at present block up the entrance, but I observed, certainly, a small cavern or grotto a short way below.

In the high rock which is immediately above the sources is a square cavity, like the doorway of a tomb, but it is evident that water has flowed through it, and if so, the description of Arrian and Quintus Curtius would be strictly correct, that the Marsyas fell from its fountains over the rocks with a great noise.

We crossed the ravine, and climbed up to the top of this rocky ridge; beyond it the ground rises to a considerable height, and near this we supposed must have been the ancient site of the acropolis of Celænæ.

Recollecting that the miller had brought me up here on my last journey, with an assurance that there was a *castle* on the summit, which I had not patience to discover, we went now in pursuit of it, encouraged by the additional evidence of the sources of the Marsyas; and nothing doubting but we should find remains of the acropolis itself.

After a toilsome walk, we did find the object of our search; not indeed a castle, but some-

thing infinitely more interesting to the christian minister, and what ought to be much more in accordance with his feelings on a sabbath day—the remains of a very early christian church.

All the ground-plan exists, and numerous crosses attest its original appropriation. The walls are formed of very large square blocks of marble, without cement. A fuller account of this edifice will be given hereafter.

We could see nothing in evidence that the ancient acropolis occupied this elevated site; but going straight downwards towards the west, it is clear that it occupied that part of the hill lying on the southern side of the ravine and the Marsyas, while the acropolis of the more modern city, Apamea, was on the northern side near the theatre.

The acropolis of Celænæ, as we may now call it, is almost a Golgothà, a place of tombs, with numberless inscriptions, but almost the whole defaced by exposure to weather. Several rocks had sepulchral excavations; some two or three.

In descending from the church to this spot, we saw on our left the course of the Meander

round the hill, and the village of Sheik Arab, where it issues from beneath the mountain.

Returning to the village, by happily missing my road to the Oda, I found a fragment of a white marble column, and upon it an inscription which, if any further evidence was needed to prove the identity of Deenare with Apamea, abundantly supplies it.

QVI : APAMEAE
NEGOTIANTVR
H . C .

Qui Apameæ negotiantur hoc curaverant.

It is possible, as this is a Latin inscription, it may relate to the monument which the city of Apamea proposed to erect to Appius Pulcher, the proconsul, and which is the subject of the following letter from Cicero his successor.

" TO APPIUS PULCHER.

" A.U. 703.—I will answer your letter more fully than I can at present, the very first moment I shall have more leisure. In the mean time I snatch the opportunity of sending this by the hands of some domestic of Brutus, who just now

called upon me at Laodicea, and are returning with all expedition to Rome. They are in so much haste that I have only time to write this and another to Brutus.

" The deputies from Apamea delivered your long letter to me, wherein you very unjustly accuse me of having obstructed by my mandates the *public monument*, which that city proposed to raise. You desire I would suffer them to proceed immediately upon the execution of that design, lest they should be prevented by the winter; and very severely reproach me for having suspended the assessments for that purpose, till I should be able to inquire into the justice of raising them. This, you tell me, was in some sort an absolute prohibition; since the winter would necessarily be set in, before I could return out of Cilicia in order to examine into that affair. Having thus stated the several articles of your charge, I will now show you that they are altogether unreasonable. In the first place, then, as I had received complaints on the part of those who thought themselves aggrieved by excessive taxes, where was the injustice, if I forbade these subsidies to be levied till I could examine into

the merits of the case? But this, it seems, I could not be able to effect, till the winter. Yet why not? let me ask; since it was the part of those who made these complaints to wait upon me, rather than mine to attend them. But you will object, perhaps, to the reasonableness of laying these people under the difficulty of taking so long a journey. Yet this journey, you yourself must necessarily have designed they should take, when you gave them your letter to deliver to me. And deliver it they accordingly did; but they timed it so absurdly, that though it was to desire they might be permitted to begin their work during the summer, they did not bring it to me till that season was expired. I must acquaint you, however, that far the greater part of these very citizens are averse to the levying this tax in question; nevertheless I shall take such measures for that purpose, as I imagine will prove most agreeable to your inclinations. And thus much for this Apamean business." *

Apamea is so connected with the history of Cicero—for though the principal seat of

* Cicero's Letters, by Melmoth.

the proconsular government was at Laodicea, he resided much also at Apamea—that a few more extracts may not be unacceptable.

By a law enacted by Pompey, senators of consular and prætorian rank, who had never held any foreign command, were to divide the vacant provinces among themselves by lot. Cicero obtained the government of Cilicia, then in the hands of Appius, the late consul; this province included also Pisidia, Pamphylia, and other dioceses, as they were called, or districts of Asia, together with the island of Cyprus; for the guard of all which, a standing army was kept up of two legions, or about twelve thousand foot; with two thousand six hundred horse.

The appointment was as contrary to his expectation as to his wishes; but he discharged its duties, as might have been expected from his character, with the most exemplary and disinterested fidelity. He landed at Ephesus on the twenty-second of July, remained there three days, and then marched forward to Laodicea, being six days on the road. The following extract from a letter to Cato gives an interesting view of his subsequent movements.

" TO MARCUS CATO.

A. U. 793.—" I arrived in this province on the last of July; and as the season of the year rendered it necessary for me to hasten to the army, I continued only two days at Laodicea, four at Apamea, three at Synnada, and as many at Philomelium. I found great numbers of people assembled in those several towns, in expectation of my arrival; and during my stay in each, I relieved many cities from the oppressive taxes they laboured under, reduced the exorbitant interest they paid for the money they had been obliged to borrow, and discharged them from the unjust demands of their various creditors.

" Before I arrived in my government, a mutiny had arisen in the army, and the soldiers had dispersed themselves into different parts of the province; five cohorts, in particular, were retired to Philomelium, without a single officer to command them. I therefore ordered my lieutenant Anneius, to conduct these scattered regiments to the main body in Lycaonia, and to assemble the whole army at Iconium: where I directed him to encamp. As soon as the junc-

tion of all the troops was completed, I reviewed the whole army; and on the thirtieth of August we began to move towards Cilicia.

"I thought it advisable" (having heard that the Parthians had invaded Syria) "to lead my troops through that part of Cappadocia which borders on Cilicia. If, indeed, I had marched directly into Cilicia, I could easily have protected that district of my province from any invasion on the side of Syria; as it cannot be entered without traversing Mount Amanus, over which there are only two defiles that might be defended by a very small force. In short, nothing can be more impregnable than Cilicia is from that quarter, by the fortification with which nature has secured it. But my chief concern was for Cappadocia, which lies entirely open towards Syria."

After his victory at Amanus over the Parthians, for which he obtained the appellation of emperor, Cicero devoted himself wholly to the civil duties of his office. The manner in which he discharged those duties may be seen in his letter to Atticus, (*Book vi. letter 2,*) too long for insertion here, but well meriting perusal.

A passage in it offers an example worthy of imitation by all persons in high offices. "There is no difficulty of access to me, as there is to all other provincial governors; no introduction by my chamberlain: I am always up before day, and walking in my hall, with my doors open."

Cicero did not enrich *himself*, nor would he permit his officers to do so by the use of the public money; and out of the annual revenue, which was decreed to him for the use of the province, he remitted to the treasury all that he had not expended, to the amount of above eight hundred thousand pounds.

An account of all the monies which had passed through his own or his officers' hands, stated and balanced, was deposited in two of the principal cities of his jurisdiction, and a third in the treasury at Rome. It is to this that his letter to Caninius Sallustius, the proquæstor relates.

TO CANINIUS SALLUSTIUS, PROQUÆSTOR.

A. U. 703.—"I find you agree with some other of my friends in thinking that I ought not to have drawn the troops out of Apamea; and I am sorry I should have given occasion by that

step to the malicious censures of my enemies. But you are singular in doubting whether the Parthians had at that time actually repassed the Euphrates. It was in full confidence of a fact so universally confirmed, that I evacuated the several garrisons of those brave and numerous troops with which I had filled them.

"It is by no means reasonable that I should transmit my quæstor's accounts to you; nor indeed are they yet settled. I intend, however, to deposit a copy of them at Apamea. In answer to what you mention concerning the booty which we took from the Parthians in this war, let me assure you, that no man shall touch any part of it, except the city quæstors on behalf of the public. I purpose to leave the money at Laodicea which shall arise from the sale of those spoils, and to take security for its being paid at Rome, in order to avoid the hazard both to myself and the commonwealth, of conveying it in specie."

I have supposed that the inscription had relation to the public monument intended to be raised by the people of Apamea to Appius, but the foregoing extracts prove, that, though there

is no positive evidence of the fact, it is quite as probable there was a similar testimony of public gratitude offered to Cicero, and the inscription may relate to him.

If there was no such monument, there ought to have been one. "For," says Cicero, "what can be more unlike than the administration of Appius and mine? Under him the province was drained by expenses and exactions; under me, not a penny levied for public or private use. What shall I say of his præfects, attendants, lieutenants? of their plunder, rapines, injuries? whereas now, there is not a single family governed with such order, discipline, and modesty, as my province." *

Cicero is requested by Cælius to supply him with *panthers* from Cilicia, and to employ the Cybarites, a people of his province, famed for hunting, to catch them. Cicero complied with his friend's request, and provided panthers, which were numerous, at his own expense, and says pleasantly upon it, "that the beasts made a sad complaint against him, and resolved to quit the country, since no snares were laid in his

* Book vi. letter 1.

province for any other creature but themselves.

Taking Cilicia for the general name of the province, these animals might have been found even in the neighbourhood of Apamea, where in earlier times was the hunting park of Cyrus, though no doubt in greater numbers among the wilds of Taurus. This panther is clearly the same animal which is occasionally met with near Smyrna, and which is described, page 17.

Apamea is one of the few cities which were privileged to strike the beautiful and curious silver medal called the Cistophore, and which even to the present moment puzzles the numismatist. The type, as described by Mionnet, is—

Ciste ouverte d'ou s'echappe un serpent, dans une couronne de pampre.

R—Deux serpens enlacés autour d'un carquois dans lequel est un arc.

On one of the Apamean cistophores is the name of Lentulus Imperator, the proconsul before Appius, who has also his own name on another—Pulcher, Imperator. None have yet been found with the name of Cicero, though no doubt there

was one struck at Apamea as well as at Laodicea; the legend on the latter being M. Tull. Imp.

As there appears very little difference in the relative ages of all the cistophores, as far as may be judged from the fabric, form of the letters, &c., they are probably not of earlier date than the Roman sovereignty in Asia; and though so considerable a number is found at Pergamus as once to induce the belief that they all belonged to that city, yet it is evident that they were struck long after the period when Pergamus, by the will of Attalus, became a Roman province.

I am not aware of a single cistophore struck in any other cities than those which belonged to the Roman proconsular provinces, Smyrna, Pergamus, Sardis, Ephesus, Philadelphia, Tralles, and Laodicea.

On several are the letters ΠΡΥ, either separately or in monogram, as if these medals were struck by the prytaneum of those cities; but as cistophores also exist, having precisely the same type, with the heads of Marc Antony and Cleopatra, it may be inferred that the whole were either struck by the Romans, or in some way for

their use, during their occupation of the country.

By other medals it appears that there were at least two temples at Apamea; no doubt many more. These are of Diana, and of Juno Pronuba.

The reader can now form a very good idea of the extreme difficulty of fixing with positive certainty the sites of ancient cities. Apamea may now be asserted to have been at Deenare with as much confidence as that Ephesus or Sardis stood on the sites which still preserve their names; and yet, let the traveller go to Deenare, and with Herodotus, Xenophon, Strabo, and Arrian in his hand, try to reconcile the actual appearances, especially of the rivers and their sources, and he will be brought to the unavoidable conclusion either that some of these authors do not speak correctly, or that great changes have taken place since the oldest of them wrote. That such changes have taken place at Apamea is confirmed so strongly by the following testimony, that it is only extraordinary enough remains to fix the identity.

In the Deipnosophistæ of Athenæus is the fol-

lowing passage, given on the authority of Nicolas Damascenus:

"At Apamea, in Phrygia, during the Mithridatic war, after an earthquake, (or succession of earthquakes,) lakes burst upon the sight and covered the plains where none had existed before, and rivers and fountains gushed forth; while many rivers and fountains which had previously existed, altogether disappeared. And notwithstanding the distance of Apamea from the sea, such a quantity of water, salt to the taste, and of a blue colour, was spread over all the country, that there was an abundance of oysters and other fish which are usually found only in the sea.*

Perhaps much of the difficulty which exists in the attempt to reconcile actual appearances in the present day with the accounts of ancient authors, may be satisfactorily removed by placing these authors in their chronological order.

* Περὶ Απάμεαν, φησὶ, τὴν Φρυγιακὴν, κατὰ τὰ Μιθριδατικὰ σεισμῶν γενόμενων, ἀνεφάνησαν περὶ τὴν χώραν αὐτῶν λίμναι τε, αἱ πρότερον οὐκ οὖσαι καὶ ποταμοὶ, καὶ ἄλλαι πηγαὶ ὑπὸ τῆς κινήσεως ἀνοιχθεῖσαι· πολλαὶ δὲ καὶ ἠφανίσθησαν—τοσοῦτόν τε ἅλλο ἀνέβλυσεν αὐτῶν ἐν τῇ γῇ πικρόν τε καὶ γλαυκὸν, ὕδωρ, πλεῖστον ὅσον ἀπεχούσῃ τῶν τοπων τῆς θαλάσσης, ὥστε οστρέων πλησθῆναι τὸν πλησιον τύπον ἅπαντα, καὶ ιχθύων τῶν τε ἄλλων ὅσα τρέφει ἡ θάλασσα.—*Athenæi. Deipn.* lib. 8.

Herodotus lived about . . 444 B. C.
Xenophon 359
Polybius 124
N. Damascenus, about the time of our Lord's birth.
Strabo . . . . . 25 A. C.
Arrian 132
Maximus Tyrius 194

The earliest are Herodotus and Xenophon; next Polybius, whom Livy copied: then Damascenus. Soon after whom lived Strabo, and about a century later, Arrian; and sixty years after Arrian lived Maximus Tyrius.

The appearances at the present day are correctly described by Maximus Tyrius, and he described what he had been an eye-witness of. These appearances are altogether at variance with the earliest accounts of Herodotus, and Xenophon, and Polybius; but this is, we have seen, satisfactorily accounted for by Damascenus, who says, that about fifty years before he was born, every thing had been changed at Apamea by an earthquake, especially the rivers and their sources. Arrian and Strabo, who lived after him, seem to have merely followed the old accounts of Herodotus and Xenophon.

Severely as Apamea has suffered in all periods of her history from earthquakes, she was not included in the list of the twelve cities of Asia which were overthrown in the fifth year of Tiberius, and therefore the inscriptions which I found, and which are published in my first journey, do not relate to the liberality of that emperor, but to a subsequent earthquake which happened in the reign of Tiberius Claudius, mentioned by Tacitus: "To the citizens of Apamea, whose city had been overthrown by an earthquake, the tribute was remitted for five years." * This was A.U. 807, and A. 54.

It is a curious coincidence, and well worthy attention, for I do not recollect to have ever seen it mentioned, that the earthquake which happened at Philippi, and by which the doors of Paul's

* "Tributum que Apamensibus, terræ motu convulsis, in quinquenium remissum.'

I shall long retain a lively recollection of these inscriptions, because on my second visit, when I wished to be assured of the accuracy of my first copy, the gentleman and the lady of the mansion, though they received me most kindly as an old acquaintance, made me useful in helping them to put away some immense sacks of dari into a wine-press, converted into a corn-bin, under the inscription.

prison were opened, was in the year 53, perhaps a few months only before the tribute was remitted to the citizens of Apamea.* Now an earthquake sufficiently strong to overthrow a city in Asia Minor, would be felt strongly also in the remoter distances of Macedonia—sufficiently strong, perhaps, to open the bars of a prison door. The great earthquake at Aleppo was felt severely in Smyrna, though no buildings were thrown down. As God often works miracles even by natural causes, so the prison doors being opened to Paul by the earthquake, would still be the effect of divine agency. Does not this fact afford much internal evidence of the truth of the sacred historians?

* "And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bonds were loosed."—*Acts* xvi. 25.

CHAPTER XI.

Tradition of the Ark resting at Apamea from the Sybilline verses—Medals in support of this tradition—Extract from the Noachic journal in Fraser's Magazine—St. Paul probably at Apamea—The ruins of a very early church—Bishops of Apamea—Form and divisions of the earliest churches.

But tradition has honoured Apamea by connecting it with an event which produced more important changes in the world than earthquakes—the general deluge. In the Sybilline verses, which though probably spurious, are very ancient, we are told that Mount Ararat, on which the ark rested, is on the confines of Phrygia, at the sources of the river Marsyas, and hence it is supposed that Apamea was called Apamea Kibotos, or Apamea, *the ark*, distin-

guishing it from other cities of the same name.

"The ark," says Bochart, "a little while after the subsidence of the waters of the deluge, is said by Moses to have rested upon the mountains Ararat." In what part of the world are these mountains? The Sibylline verses decide the question:

"On the frontiers of black Phrygia rises a lofty mountain, called Ararat." *

If, then, we may believe the Sibyl, Mount Ararat was in Phrygia; and if we would know the precise spot in Phrygia, she will tell us it was "at the sources of the great river Marsyas."

If you are still incredulous, the Sibyl will

* Ἐστὶ δέ τις Φρυγίης ἐπὶ ἠπειροιο μελαίνης
Ἠλίβατον τανύμηκεν ὄρος, Ἀραρὰτ δὲ καλεῖται.
Μαρσύου ἔνθα φλέβες μεγάλου ποταμοῖο πέφυκεν.
——ἔκφυγον διπὸν ὄλεθρον
Πολλὰ κλυδωνισθεις ἀμεμῶ πόσει, ἢ δαέρεσσιν
Ἡ δ' εκυρω θ' εκῦρη, ὁμονύμφοισίν τε παθοῦσα.

Bochart supposes, with much probability, that μελαινης Φρυγιης should be read Κελαινης—Phrygia Celæna.

And Celænæ, instead of being a *very lofty* mountain, is described by Strabo, Ptolemy, and Stephanus, as a λοφος or hill; correctly answering to the existing appearances at Deenare.—*Bochart. Sacr. Geogr.* book 1. ch. 3.

kindly offer her personal testimony to the fact; and that you may admit she is a competent witness, she tells you she is no less a personage than the *daughter-in-law* of Noah, whether wife of Shem, Ham, or Japhet, does not appear, and was of the happy number who escaped the destroying waters.

It is this tradition which is supposed to be preserved in the curious medals of Alexander Severus, Macrinus, and Philip.

These medals have all the same type, and represent two personages in a sort of chaise without wheels, or ark. This rests upon a rock surrounded by water; a dove, or some other bird, is seen flying towards the ark with a branch of olive in her mouth, and another bird is perched upon the ark. Two persons are standing in

front of the ark. The name of the city is at full length—ΑΠΑΜΕΩΝ. But the strange part is yet untold. In front of the ark are the letters ΝΩΕ! and we must therefore designate the gentleman and lady within the ark by the name of the patriarch and his better half. *

In the Thesaurus Græc. of Gronovius is a memoir of Octavius Falconerius on these medals, which he attributes to Apamea in Syria, merely because in the Syrian city of Hierapolis there was preserved a shrine as a memorial of the deluge; but to any one at all conversant with medals, such an appropriation must appear perfectly groundless, even if the identity was not placed beyond dispute by the word Kibotos. †

* The medal of Severus is thus described by Mionnet:

R.—ΕΠΙ ΑΓΩΝΟΘΕΤΟΥ . ΑΡΤΕΜΑ . Γ . ΑΠΑΜΕΩΝ.

Deucalion and Pyrrha, vus à mi-corps, sortent d'une barque carrée qui flotte sur les eaux; devant, un homme et une femme, la main droite levée; sur la barque, un oiseau; un autre oiseau volant, un rameau au bec; sur la barque, ΝΩΕ. Æ.—10½.

† Fauconerius agrees with Tristan in supposing the name of Kibotos has no relation to the *ark*; but given merely from the position of Celænæ, (or Apamea,) *surrounded* by the three rivers, the Marsyas, the Obrimas, and the Orgas, and shut in by them in the form of an ark; but this is not correct, for

"Nevertheless," says the editor of Calmet's Dictionary of the Bible, "that this was one of the commemorative notices of the ark and of the deluge, may be admitted, in the sense that traditionary shrines or memorials of the ark were very ancient; and that journeying direct from Shinar or Babylon, *here* one of the arks, commemorative of the original ark, rested and settled at once; that is, here was the Arkite worship commenced, before it spread over the neighbouring country.

Kibotos is apparently not a Greek term; and it might be the name of the temple, in which commemoration was made of the ark, and of the preservation of mankind by it."

It certainly seems that the authors of these medals had a knowledge or commemoration respecting the ark preserved in this city. I doubt not, that many more such commemorations of an event so greatly affecting mankind, were maintained for many ages, though we are now under great difficulties in tracing them. In fact, many cities boasted of such memorials, and referred to

these rivers, even with the more important river, the Meander, which he omits, do not *surround* Apamea at all.

them as proofs of their antiquity and of their settlement in early ages.

Since the foregoing observations were written, a most interesting article has appeared in Fraser's Magazine for March, 1834, entitled, "Noah's Journal of the Ark." The writer has most obligingly permitted me to give an extract, which I am persuaded will interest and instruct my readers as much as it has done me, though the arguments are so convincing as to deprive both Apamea and Armenia of the honour of being the ark's resting-place.

"The most elevated diluvian phenomena hitherto discovered appear to be those on the summit of Mont Blanc, 15,000 feet above the level of the ocean, and at an altitude of 16,000 feet on the Himalayan range, each exceeding three miles; an extraordinary coincidence of level at an interval of 4000 geographical miles.

"These phenomena, if admitted, therefore, directly exclude Mount Ararat, in Armenia, from the Noachic journal; although we have the high authority (traditional though it be) of Berosus the Chaldean, for fixing the scriptural Ararat there. Julius Africanus, however, a very high

authority on such subjects, observes, 'the waters having subsided in spring, the ark rested on the mountains of Ararat, which we know to be in Parthia, while others contend for Mount Celænus, or Black Phrygia, both places known to me from having seen them.' Armenia seems here unthought of.

"Advancing, in the direction pointed out by Africanus, a little farther eastward, we encounter the Tibetian range, the most elevated region on earth, in which Captain Webb procured fossil bones found embedded in diluvian gravel at an elevation of 16,000 feet, and to this neighbourhood the text of Gen. xi. 2 would seem to direct us for the site of Ararat, in conformity with the general opinion of the philosophers of our age, rather than to Armenia. 'And it came to pass, as they journeyed from the east, they found a plain in the land of Shinar, and dwelt there.' It is clear, that if Noah's posterity came to the banks of the Euphrates from the east, Armenia, north-west of Babylonia, was not the second cradle of mankind. *

* Fraser's Magazine for March 1834, page 295.

" The extraordinary fertility of this range and of the intervening table lands, at elevations which, according to all the isothermal tables, ought to be covered with perpetual snow, now directs us to this region as that of all others on the face of the earth where the *olive leaf* might have been obtained at the vast altitudes of the ark's resting-place.

" The line of perpetual congelation is here at an elevation of not less than 17,000 feet, or 1,250 feet higher than that on the Andes at the equator; and at 5,500 feet, or more than a mile, higher than it ought to be in this parallel of latitude, according to the tables; while there is a luxuriant vegetation at an elevation of 15,000 feet, more than 2,000 feet higher than the summit of the Armenian Ararat, which is covered with perpetual snow." *

After so long and detailed account of Apamea in the times of Paganism, and anterior to Christianity, it is matter of much regret that so little is recorded of the Christian history of Apamea.

Dr. Cramer in his valuable work on Asia

* Fraser's Magazine for March 1834, page 296.

Minor, says that "the church of Apamea did not figure amongst the earliest in the province of Phrygia, and infers from this fact, that St. Paul had not visited this part of Phrygia in person, or at least had not continued there long enough to found a church.

Certainly, Apamea is not mentioned in the Acts of the Apostles, as one of the cities honoured by the presence of St. Paul; but recollecting the importance of the place, inferior only to Laodicea and Ephesus, it is very improbable that the apostle should not visit Apamea, when he is said, accompanied by Silas, to have gone "*throughout* Phrygia and the region of Galatia."

They set out from Lystra and Derbe, whence having taken and circumcised Timothy, "they went through the cities," that is, those cities where churches were established, and therefore probably Iconium, Antioch, Perga, &c. If this was the probable direction of their journey, it can scarcely be imagined that Apamea should have been neglected, either in the way down from Antioch to Perga, or in returning from Perga northward to visit the cities of Phrygia.

Be this as it may, there is abundance of evidence to prove the existence of a church at Apamea of very early date, though it cannot be directly connected with the times of the apostles.

In Hierocles it is ranked with the episcopal cities of Pisidia, to which it then belonged.

In the year 172, Julianus was bishop of Apamea, and distinguished himself by his endeavours, though unsuccessful, to suppress the heresy of Montanus and Maximilla. Montanus was a native of Ardaban, a town of Mysia bordering on Phrygia, but because the chief sect of the Heresiarch was at the town of Pepuza in Phrygia, it was called the Cata Phrygian, or lower Phrygian heresy.

Apollinarius, bishop of Hierapolis, at the same period, writing against the Montanists, mentions two martyrs, natives of Eumenia, called Caius and Alexander, who suffered in his time at Apamea, situated upon the river Meander.

But the strongest evidence of the early establishment of Christianity at Apamea, are the ruins of the church discovered on the present journey.

This church is constructed of very large blocks of gray marble, without cement, having on many

of the blocks single Greek letters, to guide the workmen to their proper position, and therefore possibly belonging to some earlier edifice.

The length within the great entrance is nearly sixty feet, and the breadth forty-five feet. The breadth of the inner portico fifteen feet; and at each side of the portico, connected with it by a door-way, is a small inclosed space of fifteen feet square. The outer portico is seventy-five feet wide and fifteen in breadth. This is open in front, and had probably a row of columns, though there are no remains of any; and as the ground falls in front, there was probably an ascent of some steps.

At the eastern end, for the building stood east and west, is the *Bema*, a semicircle of fifteen feet wide and about nine feet deep.

The inner portico had three doors of entrance into the church, the centre or grand entrance, and a smaller one on either side.

On several of the blocks is the Greek cross, but apparently cut in later times.

Upon many of the tombs on the hill below the church, the cross is also to be seen; Christian sepulchres of a very early date.

Phrygia suffered severely for the cause of Christ. In the reign of Dioclesian, A. D. 301, we are informed by Lactantius, that so eagerly were the persecutors set upon shedding Christian blood, that one of them in Phrygia burnt a whole people, together with their church, where they were assembled together. "Aliqui ad occidendum præcipiti extiterunt, sicut unus in Phrygia, qui universum populum cum ipso pariter conventiculo, concremavit.*

The names of the bishops of Apamea which have been preserved, besides Julianus mentioned above, are

Theophilus,	Marcus,	Paulus,
Eutysius,	Theopompus,	Sophronius,
Philippus,	Eustratius,	Georgius, 1146.
Callinicus,	Eulampius,	Isaacus, 1166.

As in the course of the present journey frequent mention will be made of the ruins of some of the primitive churches, the accounts will be read with more interest, after the following description, principally from Bingham, on the form of the earliest churches.

* Lactant. lib. v. c. 4.

Though there was no positive order prescribing the exact form of the primitive churches, for we find the church built by Constantine over the sepulchre of our Lord at Jerusalem, was *round*, and another which he built at Antioch was *octagon*, yet the general form was *oblong*, and resembling that described by Eusebius, as built by Paulinus at Tyre. As this is one of the most ancient and authentic authorities we have, I will follow his description in the form and several parts.

The position. The earlier churches were commonly placed, as in the present day, with the sanctuary, or altar part, towards the east; while the front and chief entrances were towards the west. Occasionally the rule was departed from, but rarely.

Division. They were commonly divided into three parts.

1. The *Narthex*, or anti-temple, where the penitents and catechumens stood.

2. The *Naos*, or temple, where the communicants had their respective places.

3. The *Bema*, or sanctuary, where the clergy stood and officiated at the altar.

But in a larger sense there was another anti-temple or *Narthex* without the walls, under which was comprised the προπυλον or vestibulum, the outward porch; then the *Atrium* or *Area*, the court leading from that to the temple, surrounded with porticoes or cloisters.

There were also several *Exedræ;* such as the baptistery, the diaconica, the pastaphoria, and other adjacent buildings, which were reckoned to be either without or within the church, according as they were taken in a straiter, or a larger acceptation; for the Christian churches being built with some regard to the Jewish temple, the whole ambitus, or circumference about them was esteemed in a large sense as a part of the church; and accordingly when churches became asylums, or places of refuge under Christian emperors, not only the inner buildings, but the outer courts and boundaries, were considered a sufficient sanctuary.

The plan of an ancient church as described by Eusebius and other writers.

1. The wall, περιβολον, which inclosed the whole circumference of the outward courts,

which we may call the anti-temple, or *exterior narthex*, to distinguish it from the narthex within the church.

In front of this sacred enclosure, usually towards the west, at some distance from the church, the first building that presented itself was a great and lofty porch, which Eusebius and other writers call the προπυλον μεγα, and the latins *Vestibulum Magnum*, the great porch, to distinguish it from the lesser porches, which joined to the church. He calls it also πρωτην εισοδον, the first entrance, to distinguish it from the second, which were the gates of the church.

2. Between this porch and the church was a large area or square piece of ground, called ανθριον by Eusebius, but by the Latins *Atrium* and *Impluvium*, because it was a court open to the air, without covering, except on the sides, where were porticoes or cloisters.

Here was the station of the first class of *penitents*,—of those who were not allowed to enter farther into the church, but who stood either in the porch or porticoes, entreating the prayers of the faithful as they went into the church, or, perhaps, if more notorious criminals, they were

compelled to stand in the open air exposed to the weather, and not allowed the shelter of the porticoes.

3. A fountain or cistern of water usually stood in this court or atrium, for the people to wash their faces and hands before they went into the church, a custom borrowed and still retained by the Mahometans.

It was in this court or atrium also that the dead were allowed to be buried; though positively prohibited within the church itself.

The Church.

1. The entrance into these interior narthex by three *inner gates*, the middle ones being the greatest and highest of the three, as we commonly see in our modern cathedrals.

2. Being entered by these gates into the church, the first place that presents itself to our view is the προναος or anti-temple, within the walls. This in the modern Greek church is always called the narthex.

This in the earlier church was the station of those called *audientes*, or *hearers*, because they were allowed to stand here to hear the Psalms

and Scriptures read, and the sermon, after which they were dismissed without any prayers or solemn benediction. Here also the Jew and the heathen, the heretic and schismatic, were allowed to come, but not permitted to enter within the chancel. This narthex was called in Latin *ferula*, a rod or staff, from its being a long, narrow part across the front of the church.

After the narthex followed that part which was properly called ναος, the temple, and *navis*, the nave or body of the church. The entrance to it from the narthex was by the gates called πυλαι ωραιαι and βασιλικαι, the beautiful and royal gates; either as denoting the royal palace of God, or because here the Greek emperors laid down their crowns, before they proceeded farther into the church.

This nave was usually square, and at the bottom, near the entrance of the royal gates, stood a class of penitents, called υποπιπτοντες, (or *substrati*) so called from the custom of prostrating themselves before the bishop or priest as soon as the sermon was ended, to receive his benediction with imposition of hands, and be made partakers of those prayers, which the congregation parti-

cularly offered to God for them, after which they were obliged immediately to depart before the communion service.

A little within the entrance of the royal gates stood the *ambo*, which may be either called the reading desk or pulpit, as occasionally used for both, though chiefly for the former. It seems to have resembled the elevated place in the Jewish synagogue, where the law is read at present.

The male and female parts of the congregation had separate stations in the primitive churches; the men being below, or in the body of the nave, while the women were in what are called *υπερωα*, upper rooms, or galleries, as in the present churches of the Greeks and Armenians.

4. The innermost part of the ancient churches was what we now call the chancel; but originally known by many other names, of which the most common was that of *βημα*, *Bema*.

This included not merely the altar, but the whole space where the several services connected with the altar were performed. It was here also we find, even in very early times, the seat or throne of the bishop. It was in fact appropriated only to the clergy, laymen not being

permitted to enter within it. So Eusebius describing this part of the temple of Paulinus, says, it was divided from the rest by certain rails of wood, curiously and artificially wrought into the form of net-work, to make it inaccessible to the multitude.

The modern Greeks call the entrance into this part the *Holy Gates*, because they open from the body of the church, into the Holy of holies. But there is little mention made of these in ancient writers. They, however, often speak of the use of veils or hangings in this place, to conceal the view of the altar.

So early as the time of Athanasius, we have a description of what was contained within the *bema*, when describing a church ravaged by the Arians in the time of Constantius, he says, they took the bishop's throne, the seats of the presbyters, and the *table*, which was of wood, and the veil of the church, and carried them out and burnt them.

The upper end of the *bema*, or chancel, was *semicircular*, and called by some authors Apsis, and Conchela Bematis. For these are words that signify any arched or spherical building like the canopy of heaven.

There has been an old dispute revived of late, about the name of the communion table; whether it was to be called a *table* or an *altar*. But it is beyond a doubt, that both names were used in the earliest times, and that it was sometimes made of wood, at others of stone.

Of the *Exedræ*, or buildings *without* the church. —The most important was the *baptistery*, described as a distinct building by itself; which had first its porch or ante-room, where the catechumens made their renunciation of Satan, and confession of faith; and then its inner room, where the ceremony of baptism was performed. Some ancient writers seem to intimate that there were distinct apartments in it for men and women likewise.

These baptisteries were very capacious, because the stated times of baptism returning but seldom, there were usually great multitudes to be baptized at the same time, and the baptism by *immersion* required a very large fountain or font.*

* Bingham's Antiquities.

CHAPTER XII.

Proposed objects of research, Antioch of Pisidia, and Lystra and Derbe—Sources at Subashi—Probably mistaken by the Consul Manlius for the Obrimas—Silbium—Village of Chatelee—Road to Oloubourlou—Succession of small plains—Benighted in an unknown road—Arrive at Oloubourlou—Quinces called Mordiana—Inscription on the Acropolis of Apollonia—Summoned before the Aga—Remains and Inscriptions—Colony of Greek Christians—Timur Bec and Ibrahim Pasha—The Aga of Oloubourlou and his brothers put to death by the orders of the latter.

The principal objects proposed in undertaking the present journey were the discovery of the city of Antioch of Pisidia, and the towns of Lystra and Derbe, places possessing so much interest from the labours and sufferings of St. Paul, and yet the very situation of all three wholly unknown in modern geography.

From information repeatedly sought at Smyrna, and a careful research into all the ancient autho-

rities, there was every reason to believe that Antioch would be found at or near a considerable Turkish town, called Gialobatsh; and as this town lay in an eastern direction from Deenare, and the reputed distance about twenty hours, this agreed very well with the tables, which placed Antioch at the distance of seventy miles from Apamea. The road passed through another city called Apollonia, which was twenty-five miles from Apamea, and forty-five from Antioch.

On inquiring the road from Deenare to Gialobatsh, we were told there were two, but the usual one led through the town of Oloubourlou. We determined to take this route, encouraged by its agreeing in distance with Apollonia, which we had strong hopes of finding at or near Oloubourlou; and if so, we should be warranted in fixing Antioch at or near Gialobatsh.

It was ten minutes after twelve when we left Deenare, the road leading up the hill (or low mountain, *lophos*) Signia, under the theatre. At one o'clock we had descended by a craggy road into a small plain, the course now south-east. At a quarter before two we were in the plain of

Dombai Ovasi, the plain of *buffaloes*, and the numbers we saw well supported the etymology.

It was here we met a caravan coming from Konia to Smyrna, and among the party a Turkish Hamal* did me the honour to recollect me. He was in the employ of my excellent and benevolent friend Mr. Lee, and the opportunity was a fortunate one, to convey a message to our families.

It was a quarter past two when we came to Subashi, the copious sources, as reputed, of the Meander and the Marsyas; both of which, after crossing the plain, disappear at the foot of the mountain, and re-issue on the other side; the Meander at Sheik Arab, and the Marsyas, as we have seen, near Deenare.

The sources then at Subashi would be properly called the *first* sources, and this is remarkably confirmed by Cinnamus who describes the town of Silbium, called by him Syblas, as near the *first* sources of the Meander, for so the passage is correctly translated by Dr. Cramer.†

Silbium, or Sylbeum, appears, from Hierocles

* A Porter.

† Περὶ πρώτας που του Μαιάνδρου ἱδρυμενον ἐκβολας. p. 174.

and the Notitiæ, to have been a bishop's see. If the few remains at Subashi are those of this town, then what is usually called an old khan, is probably the ruin of the church.

But I should be very much disposed to take the sources at Subashi for those which Livy calls the sources of the Obrimas, where he encamped on his march from Sagalassus, near a village called Aporidos Comen. There is great reason to believe that the river of which the sources are near Sandukli, is really the Obrimas; but if the reader will look at the map, and then read the account in Livy, he will see the improbability of the sources at Sandukli being those near which Manlius encamped.

He was on his march from Sagalassus northward, and at the time of his encamping at the sources he was sufficiently near Apamea for Seleucus to come to him in *one* day. Manlius sent to Apamea all his sick people and useless baggage, not of course willing to be *encumbered* further with them. Now if Aporidos and these sources were at Sandukli, or near it, the distance was not only full ten hours from Apamea, more than a day's journey, and more than *two* at the

usual rate of the consul's marches, but he would have acted most absurdly, in passing within a few miles at the back of Apamea, and instead of embracing the opportunity of sending thither his sick and baggage, when so close to it, carrying them ten hours farther, and sending them the same distance back again.

I am not aware of any other sources between Subashi and Sandukli, except at Omai and Ishekli, but both of these are beyond, or to the north of Apamea. Manlius, therefore, or more properly, Livy, in all probability took the sources at Subashi from those of the Obrimas, but the Aporidos Comen would still be at or near Subashi.

This would agree sufficiently well with the distance from the supposed site of Synnada, and better still if Synnada was, as I think it possible, at Affium-kara-hissar—and there is some reason for believing that Metropolis lay at no very great distance eastward from Subashi.*

But to continue our journey.—The road now

* The fountains of the Obrimas were something more than two days' march from Synnada, and not far from Metropolis on the side towards Apamea.—*Colonel Leake's Journal*, p. 154.

lay along the slope of the mountain in a south-east direction, and then descended into a small plain, at the head of which the village of Chatélee, where we arrived at three o'clock. Possibly the town of Silbium was at or near this village; for Cinnamus does not say it was *at* the sources of the Meander, but *near* them.

Thus far we had seen nothing to assure us that we were in the great ancient road from Apamea to Antioch, but now we ascended the mountain steep by a winding, but so ingeniously constructed a road, that the evidence of many of the rocks cut was hardly necessary to prove that it was long anterior to Turkish dominion. A heap of squared stones with a pedestal of great dimensions, at twenty minutes past three, confirmed this opinion, and we had strong hopes that we were in the right road to Antioch.

Having descended a little, we entered another small plain, and at four o'clock came to the head of another, with a course north-east-by-north. These little plains resembled the beds of ancient lakes.

We now entered on another plain connected with the former, of considerable length, and the

rich red soil was so slippery, that it was with difficulty the horses could retain their footing. We hoped that we were approaching the termination of our journey, but such was not our good fortune. Here and there we met a solitary Turk or Euruke; the first would not reply to our questions at all, and the others gave us contradictory accounts of the road and distance to Oloubourlou.

The road now became stony, and led down to the bed of a river, in which, or by the side of it, we rode along in a horrible track, and though favoured with moonlight, not without much apprehension of having lost our road.

At length, the road, still lying along the river side, became wider and better at the junction of another road, which descended the mountains on the left, and crossed the river by a bridge. We rode on in a fertile and well-wooded country, and a house here and there, amidst gardens or vineyards, deceived us into the belief that we had arrived at Oloubourlou.

Such was not our lot: road after road was tried in the hope of its leading to the town, but all abandoned. We were almost in despair,

when the barking of a dog, under a high mountain, induced us to take that direction, for it was an evidence that some human habitation was not far distant. Shortly after, two Turks directed us to the town, where we arrived at seven o'clock, after another half hour of horrible stony road. We were led up the steep and long streets for some time before we could find the khan, where, having fasted since eight in the morning, and heartily tired, we did not find fault with our apartment, though none of the best.

I had repeatedly endeavoured, at Smyrna, to get information from persons living in the neighbourhood of Isbarta, as to the site of any place in that neighbourhood celebrated for a peculiar species of quince; for Apollonia was first called Mordiæum, and celebrated for quinces, called from their excellence Mordiana.

Before entering the town we fancied many of the trees, as well as the light would allow us to judge, resembled quinces, but we had not arrived ten minutes in the khan, before Kyriacos entered our apartment with some of the most magnificent quinces I ever beheld, and which differed essentially from others, in being eatable without

dressing. They were a little hard, but the flavour was that of the pine apple.*

Monday, Nov. 5.—We had no positive proof that we were at Apollonia, till this morning, when the door of our apartment opening into the corridor, the first object that met our view was a very lofty acropolis, covering the summit of the steep street just in front of us. We lost little time in going up to it, and found an ancient gateway nearly entire, with remains of massy and high walls on either side.

Immediately above the gateway was an inscription, over which our eyes glanced with much excitement, till they rested upon the words Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ ΑΠΟΛΛΩΝΙΑΤΩΝ. *The council and people of Apollonia.*

Entering within the gate we found an extensive space inclosed by remains of similar massy walls, except where the nature of the ground made such a defence unnecessary. In fact, the acropolis on most sides was a naked perpendi-

* Apollonia of Pisidia, προτερον Μορδαιυν. Athen., lib. 3. p. 81, hæc Apollonia η Μορδιος dicitur appellata, qui optima Cydonia ibi provenisse quondam refert. Τὰ δὲ Μορδιανὰ καλὸυμενα, γίνεται μὲν κάλλιστα ἔν Ἀπολλωνία τῆ Μορδιῶ λεγομένη.—*Luc. Holst. Not. Steph. Byzant.*

cular rock, of stupendous height, and the head grew dizzy on leaning over the precipices to look down into the yawning depth below.

We were examining some fragments built into the walls, when Kyriacos, who had remained behind in the khan, came to us with a quick and hurried step, and was the bearer of an unwelcome message from the Aga, who had expressed himself much displeased at our presumption to walk into the citadel,—for, ancient or modern, walled or in ruins, the Turks consider that once a fortress it must always be so—and Kyriacos was ordered to bring us instantly before him.

As we were anxious to see all we could, we thought it best to conciliate him, and went immediately to the conac. The style of the apartment into which we were introduced, and the numerous attendants, seemed to show that he was rather a musselim than an aga; and his personal appearance supported it. He was a very handsome, tall man, of about thirty-five, with that peculiar form of face, characteristic of the better class of Turks, oval, or rather long, black eyes and eyebrows, and thick jet beard. Two persons were sitting near him, who closely

resembled him; I afterwards learnt they were his brothers.

After the ceremonies of pipes and coffee, our examination began—Where we came from? whither we were going? what was our business or motive in coming to Oloubourlou? and, lastly, why we presumed to walk about the town, and, above all, about the citadel, without his permission?

In reply, our Tergiman produced the teskeray of the governor of Smyrna. It was hardly noticed, and thrown by; next, my firman was produced. The Aga read it with great facility, and very soon observed upon it that it was very old—that great changes had taken place since it was issued—alluding, I suppose, to the mention of the Janissaries in it; and, lastly, that though it gave us liberty to travel by the towns mentioned in it, it gave no permission to enter those that were not mentioned—that Oloubourlou was not mentioned, and therefore the firman could not protect us at Oloubourlou.

We replied, that only the principal places in each direction were mentioned, particularly those at the extreme distances, as Konia and Cæsa-

rea, but the intermediate places omitted; still it must be clear that it was impossible to go to Konia or Cæsarea without passing through many towns not mentioned in the firman.

"But," said the Aga, "you say you came from Ishekli and Deenare, and are probably going to Konia: now, the regular road is through Isbarta, and you have nothing to do at Oloubourlou. I must insist, therefore, on your remaining within your khan till you are ready to depart, and then that you take the proper road by Isbarta.

It now occurred to us that we had done wrong in saying we were going to Konia. The victorious army of Ibrahim Pasha was in full advance towards that place, and the population was receiving him every where with open arms. To say we were going to Konia, when the country was in a state of civil war, was to admit that we were going towards the Egyptians; and the Aga, if a faithful servant of the Sultan, was right in looking on us with suspicion.

Kyriacos was directed to undeceive him, and to assure him, that so far from having any political motives in view, we were travelling for amusement; and that we did not seek men, but old

stones, and the latter, to become better acquainted with the ancient geography of the country. We entreated permission to examine the antiquities of Oloubourlou, or at least to be allowed to remain the day in the town. The Aga was inflexible, because it was evident he was incredulous, and suspected we had other objects than those we alleged.

It occurred to me, that I had another firman with me, exclusively relating to Ephesus, and which particularly specified the *antiquities* of the place as the object of my research. This was now presented to the Aga; he read it with attention, and instantly his face was brightened by a smile, and he treated us with as much civility as he had previously done with reserve. We had full permission to go where we pleased, see what we pleased, and stay as long as we pleased.

Alas! how little did any of us anticipate, at that moment, that within a few weeks only, neither the Aga, his brothers, nor the conac, would be in existence! But I must reserve the melancholy story for the conclusion of the chapter.

We lost no time in availing ourselves of the Aga's permission, and, attended by a crowd which became more and more dense every step, we walked again towards the castle.

On our way we copied the parts of an inscription of considerable length, and which, had it been perfect, would have been extremely interesting. It will be found in the Appendix.

I am much indebted to Colonel Leake for assisting me in restoring the readings of several inscriptions, but upon this he observes,

"In this inscription I am unable to discover the order of the lines, which is clearly not as here written down (though the copy was a correct one.) For line *two* of the second column follows line *one* of the third, thus, γεγονέναι Ποπλίῳ Σουλπικίῳ καὶ Γαΐῳ Οὐαλγίῳ Ὑπάτοις—Publius Sulpicius Quirinus and Caius Valgius were consuls in the reign of Augustus, in the year 12. B. C."

The inscription was, however, in the reign of Tiberius, and if it is in too mutilated a state to convey other information, we at least learn from it that Apollonia had a theatre, near a temple dedicated to Apollo; that there was another temple dedicated to Fortune; and an Agora.

Near a fountain was another inscription which will be also given in the Appendix, because though curious, it seems almost impossible to give a satisfactory translation of it. It has an epoch of 247.

It was a task of no small difficulty to copy these inscriptions, the latter especially, from the pressure of the people around us: they were curious but not uncivil, and when some of the boys were disposed to be rather troublesome in their close attendance, they were severely reprimanded by a good old Turk, who was passing with his asses loaded with wood.

We now examined more leisurely, and made a copy of the following inscription over the gateway.

. . . . . Ἥλιαν Αντωνείναν γυναικα Αυρηλιου Απολλωνίου τοῦ πρωτίστου επιτρόπου τοῦ Σεβαστοῦ ἡ βουλὴ καὶ ὁ δήμος Ἀπολλωνιατῶν Λυκίων Θρακῶν Κολώνων τῆς ἀρετῆς ἐτίμησαν ἀνδριάντι.

The council and people of the Apolloniatæ Lycii Thraces Coloni, have honoured with a statue Ælia Antonina, the wife of Aurelius Apollonius, chief intendant of the Augustus.

Entering again the gateway of the acropolis, we

were much interested by a small Greek colony, of about three hundred persons, separated altogether from the rest of the Turkish inhabitants. According to their account of themselves, they have from the earliest times occupied their present position, within the walls of the ancient acropolis: they intermarry only among themselves; and have no connexion with any other Christians from without, though of course included within the diocese, and under the jurisdiction of the archbishop of Pisidia.

There was something so primitive in their manners and appearance, that we could readily believe their story, and I fancied I saw in them the representatives of the Antioch Christians, who had been driven from that city by the earlier persecutions.

The papas, whom we visited, was a venerable old man, and had been a widower nearly forty years. We copied another inscription in his garden, containing also the ΔΗΜΟΣ ΑΠΟΛΛΟΝΙΑΤΩΝ. He accompanied us to the church, an ancient structure, though on the foundation of a much earlier one. Within the *bema* was a large stone font, evidently long disused, as it serves at present to

support the large stone of the altar. Numerous fragments, and mutilated inscriptions are fixed in the outer walls of the edifice. I inquired if any *manuscripts* existed, and the papas gave the usual answer—that many ancient manuscripts had been destroyed not long ago to bind books.

These Greek Christians know nothing of their own language, and they were very thankful when I offered to send them a few Testaments in Turkish, and, if possible, some elementary books for the purpose of establishing a school.

We took another view from the acropolis of the fertile and extensive plain beneath, N. W. and S. E. terminated by the lake of Eyerdir. I was reminded of the view of the plain of the Meander from the site of the ancient city above Guzelhissar; but the elevation of the acropolis of Oloubourlou is considerably greater.

The Turkish population was formerly two thousand houses, reduced at present to one thousand, with three mosques. If we could have remained another day at Oloubourlou, we should probably have discovered the remains of the theatre, temples, &c.; but these are now reserved for a future traveller; and so completely occupied

were our thoughts with Antioch of Pisidia, which we were now certain must be near Gialobatch, that we quitted Oloubourlou with much less regret than we should have otherwise done.

INSCRIPTION IN THE GARDEN OF THE PAPAS.

Τον αγνὸν καὶ δίκαιον επίτροπον τοῦ Σεβαστοῦ
Αυρήλιον Απολλώνιον η βουλη και ο δημος
Απολλωνιατῶν Λυκίων Θρακῶν Κολώνων
Τὸν ἰδιον εὐεργέ της.

The council and people of the Apolloniatæ Lycii Thraces Coloni (have honoured) the virtuous and just intendant of the Augustus Aurelius Appollonius.

This was the husband of the lady mentioned in the former inscription, and a remarkable instance of popular estimation, to be each honoured with a statue.

By these inscriptions it appears that a Thracian colony established themselves in Lycia, and that some of the latter founded this city of Apollonia—for though Lycia extended considerably to the north, perhaps close to Pisidia, we must place our Apollonia in the latter province, as lying in the direct line between Apamea and

Antioch; and therefore the medals attributed by Mionnet to Apollonia of Lycia, with the legend ΑΠΟΛΛΩΝΙΑΤΩΝ . ΛΥΚ . must refer to the parent colony. My friend Mr. Borrell told me that he had frequently seen medals with the legend ΑΠΟΛΛΩΝΙΑΤΩΝ . ΛΥΚ . ΘΡΑ . but had been at a loss to which of the numerous towns called Apollonia they should be assigned, till the discovery of the inscriptions at Oloubourlou.

Oloubourlou is frequently mentioned in the history of Tamerlane, by the name of Olouc Bourlough, and shortly after the siege and destruction of Smyrna, he came to Sultanhissar, (the ancient Nysa,) and having there ordered a great number of peasants to be put to the sword, "The count took the road of Olouc Bourlough, where it was joined by the Mirza Charoc, who was come from his winter quarters. As this place had not yet surrendered, Timur gave orders that it should be attacked. It was taken in a very short time; and as the Emir Gelalelislam had been slain by an arrow, all the men were put to the sword, and the women carried way captive, after the razing of the place."*

* History of Timur Bec, vol. 2, page 282.

There are so many points of resemblance between the invasion of Tamerlane and that of Ibrahim Pasha, that I shall notice a few of them as introductory to the relation of the tragical death of our friend, the Aga of Oloubourlou.

Timur Bec, better known to English readers by the name of Tamerlane the Great, and "descended," as says his oriental historian, "from Turk, the son of Japhet, the son of Noah, on whom may salvation rest," had certainly greater appearance of justice for his invasion of the Ottoman territories in Anatolia, and war against Bajazet, than Ibrahim Pasha, or rather his father, the Pasha of Egypt, could urge for his conduct towards Mahmoud; and yet the avowed objects of both are well described in the grave language of Cherefeddin Ali.

"Philosophers tell us, that the relation between a king and his kingdom is the same as between the soul and body; for when the soul and body harmonize in the rules of moderation, the body is in perfect health; but if the contrary happens, it is attacked with distempers, and at length falls into corruption; and so when a king

neglects to do justice, his kingdom falls into decay.

"This moral may with justice be applied to the case of the Ottoman emperor and the *sultan of Egypt;* for these two princes, priding in their power, committed several violent actions, which drew upon them Timur's anger, and caused the destruction of their country and the desolation of their subjects. Timur, being irritated by their proceedings, though but newly returned from a toilsome campaign, and notwithstanding the great distance of the sultan's dominions, did not fail of undertaking the conquest of their empires, which, by the grace of God, he brought into subjection; so that all the cities, towns, and villages of these great countries, were pillaged by his soldiers; *which calamity was brought upon the poor innocent people through the bad conduct of their princes.*"

Tamerlane, it must be conceded, was not only a man of extraordinary valour and military talent, but in the main, for the age he lived in, a man of principle; and in addition to the most burning zeal for his religion, even traits of amiable

character occasionally broke forth to lighten the horrors with which his history abounds. He was also a mighty sovereign, not a low-born adventurer, and the superior in rank to his victim, Bajazet, whose inferiority is bitterly thrown out in a letter from the former.

" The dove, which rises up against the eagle, destroys itself. Shall a petty prince, such as you are, contend with us? Thou, whose true origin terminates in a Turcoman sailor, as every one knows. It would be well, since the ship of thy unfathomable ambition has suffered shipwreck in the abyss of self-love, if thou wouldst lower the sails of thy rashness, and cast the anchor of repentance in the port of sincerity, which is the port of safety: lest, by the tempest of our vengeance you should perish in the sea of the punishment which you merit."

Bajazet admits his inferiority: " Since, by the infinite favour of the great ruler of heaven and earth, your highness has been raised to the throne of the empire of Asia, we willingly resolve to be entirely obedient to you; and if, for the time past, we have acted contrary to our duty, we assure your highness

that we will repair the fault by our zeal in embracing all opportunities of paying our homage and services."

I will not venture to say there is an exact parallel between the invasions of Tamerlane and Ibrahim Pasha, much less that they had equally good grounds for raising the sword against the emperor of the Ottomans; on the contrary, if Tamerlane's letter had been that of Mahmoud to the viceroy of Egypt, it would not have been incorrectly applied; and the answer of Bajazet is very much in the style of the subject's reply to his sovereign, even while his troops were covering the whole of Syria and Anatolia, and displacing and putting to death the governors of Mahmoud, and placing his own creatures in their stead.

I shall have occasion, in a subsequent part of my journal, to revert again to this parallel, but at present I confine myself to showing that the alleged motive of both Tamerlane and Ibrahim Pasha was to redress the "calamities brought upon the poor innocent people through the bad conduct of their princes."

That Tamerlane was really actuated by such a motive there is much reason to believe; how

far the Egyptian can make good his claim to the same, is at least very doubtful: and most persons will see in his invasion only the base ingratitude of a revolted rebel, exciting the passions of the discontented, and, to forward his own selfish and ambitious views, profusely promising redress of all existing grievances, and such a delightful *reform*, that not only should taxation in every shape be no longer heard of, but the too happy Mussulman should have his chibouque and *coffee zaph* jump to his mouth without the trouble of even stretching out a finger to take them.

How far these delightful visions have been realized, the present state of Syria, since it has enjoyed the blessings of Egyptian government, abundantly prove; and the siege sustained by the faithful subjects of Mahmoud at Acre, not less heroic than that in the chivalrous days of our Edward, or the later one of Sir Sidney Smith, convincingly testifies that not the valour of the Egyptian, but his promises "to relieve the poor innocent people from the bad conduct of their governors," and not improbably some Egyptian gold, gave him such subsequent facilities in his march through the territories of his master,

and another Timur Bec, perhaps, is quite as ardently desired by the subjects of the "sultan of Egypt," who *they* may fancy is causing the destruction of the country, and the desolation of *his* subjects.

With these preliminary observations we return to the history of the Aga of Oloubourlou.

The defeat and dispersion of the sultan's army after the battles of Homs and Beylan removed almost every further obstacle to the advance of Ibrahim through Anatolia to the gates of Konia. If he was not every where received with open arms, it must be admitted he became more and more popular every day. How could it be otherwise? He was at the head of a victorious and powerful army; he professed to come as the liberator of all the oppressed, and all who supposed themselves oppressed; and he was the avowed avenger of the janissaries, and opposer of all the Sultan's innovations.

It was therefore no wonder that many a province, town, and village, writhing under the oppression of but too frequent occurrence, of a musselim or an aga, sent their deputations to this magnanimous and disinterested liberator,

and implored relief, which was as readily accorded by the deposal of the legitimate authorities, and the substitution of his own creatures. But though the punishment was just in too many cases, all were not equally guilty, and in some instances at least the innocent were confounded with the guilty.

Ibrahim had not been long established at Konia, before a deputation arrived from the aga of Isbarta, praying for redress of grievances, and first and foremost, the deposition of the Musselim. Whether he was or was not the oppressor he was represented to be, I presume not to say; too probably his conduct afforded a fair plea for the application. Isbarta is the chief city of the province of Hamid, and a pashalik, but the governor at this time was a musselim. Ibrahim sent commissioners to inquire into the truth of the allegations, who were not tardy in returning a verdict of guilty against the sultan's representative, who was deposed, his property confiscated, and I am not sure that he was not put to death, while his successor swore fealty to the Egyptian sovereign. The Archbishop of Pisidia, to whom I am indebted for this and the

following accounts, added a number of interesting details, which not having noticed at the time, I am afraid to relate.

Oloubourlou is an agalik dependent on Isbarta, and the Aga is appointed by, and necessarily dependent upon, the governor of Isbarta; it is therefore not surprising that he should be involved in the fate of his superior.

A very few weeks after we quitted Oloubourlou, the reforming committee of that town found out that *their* grievances also were unendurable, and the burden of taxation as enormous as the mountain of their acropolis; though, besides the Aga's decimes (and the Haratch) it would not be easy to say in what it consisted—certainly had there been a tax for lighting and paving the streets, a very fair ground for resistance might have been made out.

However, a deputation went also from the worthy townspeople of Oloubourlou, and our poor friend the Aga was denounced as a tyrant, and Ibrahim sends some municipal commissioners to inquire into and reform the abuses.

These gentlemen, on their arrival, thought it beneath their dignity to call on the Aga at his

conac, but with all the importance of office, they summon him to appear before them. As there are no *corporation records*, or *charters by inspeximus* to examine in Turkey, their investigations were concise and summary. They summon the Aga, who is bold enough to decline compliance, conceiving perhaps that he owed allegiance only to one sovereign, and that his legitimate one. The commissioners cannot brook that their authority should be disputed. The guilty Aga is again summoned, and again he refuses obedience to the mandate.

These high and mighty redressers of public wrongs, supported by a strong force, repeat their orders at the door of the Aga's conac, the *hotel de ville*, with no better effect. The Aga is ordered to open his doors, and come out. He, with his two brothers, and little garrison, adopt the contrary course, barricading every door and window, and putting themselves in the best possible state to stand a siege: and now the drama draws to its close;—assault upon assault is made upon the conac, but the little citadel is bravely defended, and the besiegers are as often compelled to retreat.

At length, these ministers of municipal justice, the redressers of the wrongs of the "poor innocent people, brought upon them by the bad conduct of their princes," adopt an effectual, though not very legitimate mode of compelling the surrender of the garrison. The conac is set on fire, and being constructed wholly of wood, the fury of the flames leaves no alternative to the brave and unfortunate aga and his brothers, but either to perish in the flames or to sell their lives dearly by rushing upon their assailants. They preferred the latter, and in a short half hour these victims of the *redresser of the people's wrongs* ceased to breathe.

CHAPTER XIII.

Leave Oloubourlou—Plain of Kara Aslan, the Black Lion—Arrive at Sirgent—Thirst for information in the boys of the village—Ancient vestiges and village of Bourlou, perhaps Metropolis—Quarrel between Milcom and Suleiman—Lake of Egerdir—Village of Jenigelee—Arrive at Gondanee—The Hakim at Gondanee—Road to Yalobatz—First view of Antioch of Pisidia—Ruins of Antioch—Temple of Bacchus—Primitive Church—Foundations of other temples—Theatre—Semicircular portico—Aqueduct—The Hakim summoned to attend the Aga's brother—Inscriptions.

It was half past two when we left Oloubourlou, (rather, restoring its proper name, Apollonia;) the road passed under precipitous rocks of great height, with numerous tombs in the sides. Looking back, the enormous rock of the acropolis, with fine trees of every kind, and every tint of autumnal colouring, at the base, was a most striking picture.

The road lay in the plain, with the mountain side above on our right; the direction east by

north. The plain, called Kara Aslan Ovasi, the plain of the *Black Lion*, so called from a ruined village near, and that from a celebrated chieftain, can hardly be exceeded in beauty and fertility. The most magnificent trees, forest and fruit trees, were abundant in every direction. At half past three, the road was still along the mountain side, and above the nearest range appear the high-peaked ridges of more distant ones, covered with snow.

It was four o'clock when we arrived at the small town of Sirgent, situated at the foot of the mountain, which rises to a considerable elevation and precipitously, just above it, the summit of an extraordinary form, part of it resembling enormous columns of basalt. We were soon installed in a capital oda, and treated with the kindest attentions by a young lad in the absence of his father, gone, if I mistake not, on a pilgrimage to Mecca; but the hospitality of the oda suffered nothing from his absence, and our appetites did ample justice to a superb pilau, petmess with opium seeds, and cheese.

Our apartment, as usual, was full of visitors, curious, civil, and attentive. We had numerous

patients too; many affected with diseases far beyond the reach of our medical skill; one poor man in particular, whose feet were in such a dreadfully ulcerated state, that the skin had entirely separated from the flesh, the latter of a dark colour, and the nails gone!

Our youthful host, and two or three lads of his own age, amused us by their eagerness for information on all subjects. Our writing especially attracted their admiration, and they tried to imitate it. They would make capital monitors in a school of *mutuel enseignment*, and may the day speedily arrive!

Tuesday, Nov. 6.—We rose early, but our patients were earlier; some had even opened the door, and looking in upon us as we lay in our beds, watched the moment when we should be pleased to open our eyes. Having prescribed for all, we mounted our horses at nine o'clock, and with regret to quit these kind-hearted, simple people.

The road lay along the mountain side, (which was, as before, close on the right,) in the great plain of Kara Aslan, course east by north. The village of Urajak, or Coryjak, lay on the slope

of the low hills which bounded the plain on the left. These hills were strongly contrasted with the mountain range on the right, being low, round, and earthy, while the opposite range was probably in some parts five thousand feet high, naked, rugged, and the peaks covered with snow, like the summits of the Alps.

At a quarter before ten, as we took an oblique direction across the plain, a village embosomed in wood lay on the right at the foot of the mountain. In crossing the plain, our course became north-east by east. In a burial place, at half-past ten, we saw some defaced inscriptions, and one stone had an eagle sculptured on both sides: a village called Bourlou, lay about half an hour on the left, and probably these remains were brought from thence. It is not improbable that this place is on or near the site of the ancient town called Metropolis, and as there was a plain near it, it may have been the plain of Kara Aslan; but I shall have occasion to speak more at length upon this point some time hence. Bourlou is probably the same place mentioned in the march of Tamerlane from Kutaieh to Denizli, under the name of Boulu, or Bouluk, and must have been of some note at that time.

At eleven o'clock the lake of Eyerdir is a conspicuous object in front, a little towards the right. About this time a circumstance occurred which threatened to put a stop to our further journeying.

Having some doubts that we were not in the right road, we reprimanded Milcom for not getting better information from several persons that we had met; Milcom retorted upon the Surigee Suleiman, and attacked him so furiously for not speaking to these people, that the latter responded with as much vivacity. From words it seemed likely to proceed to blows; Milcom jumping off his horse, and levelling the but-end of my double-barrelled gun at the head of poor Suleiman, seemed disposed to give him a mortal *coup*, if Suleiman had not drawn his yatagan with as menacing a countenance.

They looked as fierce at each other as Kara Aslan himself could have looked, but the result made good the opinion which the Turks have been said to entertain of the Armenian character, and the lions changed into camels; that is to say, the combatants proceeded no farther; but Suleiman not liking, perhaps, to be taken for a camel

would be no longer a bearer of packages, but fairly unloaded his steed, threw every thing on the ground, threatened to return to Smyrna, and fell back a long way in the rear. Milcom quietly loaded his own horse, and in no very civil terms bid him do as he pleased.

I was not exactly of the same mind, and my threat of taking him before the governor on our return, brought the valiant Surigee to a better judgment, and made him quicken his pace.

At a quarter before twelve great part of the lake was visible, having a direction nearly north and south; a high range of mountains rising immediately from the water's edge, and a small, but long and flat island in it, on which appeared something like a building.

We were subsequently told that Christians inhabit this island, having of course boats to communicate with the land; and that on the high side of the rocky mountain there are several caves, most probably tombs, which this little christian colony visit with their families in the summer months, for a period of fifteen days. As there are no houses, they probably "*dwell among the tombs;*" a residence not peculiar to

the shores of the lake of Gennesareth, but of common occurrence in Asia Minor, and particularly in the island of Milo.

Our course at this time was north-east. At twenty minutes past twelve the village of Jenigelee lay on the right, with the lake close by it. A number of little hillocks or heaps of earth were about the village, probably granaries, like those we saw on the road to *Koolah*. At one o'clock some vineyards lay between the road and the lake, and soon after we were close to the latter. The plain is here interrupted, or divided, by a low rocky hill close on the left; we ascended the rocky slope of this hill, the road being still parallel to the lake, which lay a little below on the right. At a quarter past one the hills on the left are covered with Valonea oaks, and a species of balsam, or dwarf cedar. Hitherto the plain and mountains had been remarkably barren of wood, a fine clump of walnut trees excepted, which we saw about eleven o'clock, and which had been evidently planted as a shelter for the caravans against a noon day sun.

At two o'clock, being again close to the lake, we dismounted, and remained till half past two.

Mr. Dethier went in pursuit of the wild fowl which were in numbers among the rushes. Kyriacos was more agreeably occupied with a party of young females, washing their clothes at the edge of the lake, whether Turks or Turcomans, Eurukes or gipsies, did not appear; while I was taking the bearings of the lake, which by compass was nearly north-east and south-west; our course being a little north of east. At the opening of the lake, nearly in the direction of the small island, a range of distant mountains raise their blue peaks behind, in a direction nearly east and west.

We are again in the plain. At ten minutes after three at a fountain, and on the opposite side of the hill appeared something like the ruins of a town. This was nearly at the head of the lake. We continued in the plain some time longer, when the country became, though open, of a more undulating character.

It was five o'clock when we arrived at Gondanee, having been directed in the proper road by one of the villagers. An oda was shown us, which, in addition to being already well filled, seemed dangerous to tread on with a heavy foot,

for it was on the first floor, and it was also deficient in an essential article—a door.

We were disposed to put up with the deficiencies, but our Mehmander was not so disposed, and through his energies we were soon placed within another oda which had a door, and regaled with pilau and eggs. Our company was the least respectable-looking we had yet seen, principally young men, and we might as well have been without the protection of the door, as one of them stole the leather straps of my canteen.

We complained to our host, whose physiognomy, though better, was not supported by the wretchedness of his clothing. He expressed great sorrow, declared such a thing had never disgraced his oda before, and after a short absence returned with the stolen goods, explaining that the thief was a soldier, who had lately deserted from the sultan's army.

Wednesday, Nov. 7.—The *hakim* was much in request this morning, and one young lad was so grateful for our prescriptions, that he brought us a fine fowl. We tried to convince him that we gave our medicines only from a motive of

humanity, and refused to take the present without paying for it. As he would receive nothing, of course we did not take it, but told him the best return he could make us would be, in case he was cured, to go to the mosque and return thanks to God, the best and only physician.

We left Gondanee at half past eight. A party of Turkish women on foot, escorted by a young lad, were going the same route. At a quarter before nine we passed a stream near a bridge, where some women were washing *en Takmaque ;* the road led through a plain, with fine walnut-trees. Our course east.

At nine a tomb in the rock close on the right, and a quarter of an hour after several others behind a fountain were hailed as auspicious tokens that we were on the road to Antioch, or at least on an ancient Roman road.

From hence, leaving the plain on the left beneath us, we ascended into an open country; here we were in doubt about the right road; the larger one, for there were two, apparently leading too much to the south. After remaining some time in uncertainty, a horseman was seen at a considerable distance, and Milcom, putting

his horse at full speed, succeeded, after a long race, in getting up with him. At a quarter past ten a few houses lay on the right.

We had from time to time observed distinct vestiges of an ancient road, parallel to our own, and now about eleven o'clock the plain of Gialobatch, or with Kyriacos's better orthography, Yalobatz, opened beneath us, and on the mountain side, which bounded the plain opposite at the left, we saw considerable remains of an aqueduct. Descending into the plain, we crossed a river flowing from the north, at a quarter past eleven, and having traversed the plain, and met numerous well-constructed carts, drawn by buffaloes, arrived at the town of Yalobatz at a quarter before twelve.

If we had not seen the aqueduct, the quantity of immense squared blocks of stone, and sculptured fragments, which we saw all the way to the khan, would have convinced us at once that we were on the site of a great city. We felt convinced that we had attained the great object of our journey, and were really on the spot consecrated by the labours and persecution of the apostles Paul and Barnabas.

We arrived at the fortunate moment when the kabobji's oven had just been unstopped, and Mr. Dethier paying a visit to the fig bazaar, and Kyriacos to the baker, it fell to my lot to bargain with the kabobji. His kabobs were of goat, and as tough as if contemporaries of St. Paul. The well or cave in which the kabobji kept his provision, dragging it up with a long hook, was not a bad illustration of Hadji Baba; and I expected every moment to see a baked head hooked up from the dark abyss. We dispatched our goat kabobs, and went in search of *Antioch of Pisidia!*

Leaving the town, and going on the north side of it, in the direction of the aqueduct, we were soon upon an elevated plateau, accurately described by Strabo by the name of λοφος. The quantity of ancient pottery, independently of the ruins, told us at once that we were upon the emplacement of the city of Antioch. The superb members of a temple, which from the *thyrsus* on many of them, evidently belonged to Bacchus, was the first thing we saw. Passing on, a long and immense building, constructed with prodigious stones, and standing east and

west, made me entertain a hope that it might be a church—a church of Antioch! It was so; the ground plan, with the circular end for the bema all remaining! Willingly would I have remained hours in the midst of a temple—perhaps one of the very earliest consecrated to the Saviour; but we were obliged to hasten on.

The next thing that attracted our notice, were two large magnificent arches, a souterrain running far beneath the hill, and supporting the platform of a superb temple. A high wall of immense stones, without cement, next occurred, part probably of the gate of the city, and near it the ground-plan of another building.

From hence ran a wall, at least its ruins, along towards the aqueduct, crowning the brow of the hill, and abruptly terminating where the hill became so precipitous as to require no defence. The remains of the aqueduct, of which twenty-one arches are perfect, are the most splendid I ever beheld; the stones, without cement, of the same massy dimensions as in the wall.

The view, when near the aqueduct, was enchanting, and well entitled Antioch to its rank

of capital of the province of Pisidia. In the valley on the left groves of poplars and weeping willows seemed to sing the song of the psalmist, "We hanged our harps upon the willows," &c. mourning, as at Babylon, for the melancholy fate of this once great christian city. Not a Christian now resides in it, except a single Greek in the khan. Not a church, nor any priest to officiate, where Paul and Barnabas, and their successors, converted the thousands of idolators to the true faith!

Behind the valley in the east rises a rugged mountain, part of the Paroreia; and in front of the place where I sat is the emplacement of the city, where once stood the synagogue, and the mansions that hospitably received the apostles, and those of their persecutors who drove them from the city—all now levelled to the ground!

Behind the city, in the middle distance, is seen the modern city or town of Yalabatz, the houses intermixed with poplars and other trees, in autumnal colouring, and so numerous as to resemble a grove rather than a city. Beyond is a plain, bounded by the heights of Taurus, under which appeared a lake, probably of Eyerdir.

On Stone by ... Haghe

... Hogarth, Holborne Engr.

ANTIOCH of PISIDIA, from the PAROREIA.

Published by R. Bentley, London 1836.

On the right, in the middle distance also, the plain bounded by mountains, and these overtopped by the rugged Alpine peaks of Mount Taurus covered with snow.

In the foreground, the aqueduct, with the plains and groves of Yalabatz appearing through its arches. Behind us rose an amphitheatre of round low hills, backed by mountains, naked and lofty. Reserving a fuller examination for the morrow, we returned to our khan, seeing in our way an inscription on a fountain, which with the others we shall notice hereafter.

My boots, which were no longer in a travelling condition, had the honour to be *racommoded* to day by an old gentleman, who from his venerable white beard might have been boot-mender to St. Paul. The work was not Parisian, but it was strong and effectual, having been completed in about an hour, and the price was not extravagant—sixty paras, about four pence. The commencement of his operations was rather alarming, for the entire boots were plunged into a tub of water, and left there to soak. I thought it was a quarantine precaution against the cholera; till informed it was his usual practice, to

soften the leather. I preserve these boots as most precious relics.

Thursday, Nov. 8.—The aga had done us the honour to call upon us yesterday, while we were examining the ruins; an honour in part to be accounted for because he was the proprietor of the khan, though the ostensible oda bashi was a Greek. Having returned his visit after breakfast, we went again to the ancient city.

The remains of the temple of Bacchus lay first in our road, with a souterrain under the emplacement. That it was a temple dedicated to that deity is proved not only by the Thyrsus, but by an inscription which we found in the town, in which L. Calpurnius is called

ΑΡΧΙΕΡΕΥC ΔΙΑ· ΒΙΟΥ ΤΟΥ ΕΠΙΦΑΝΕCΤΑΤΟΥ ΘΕΟΥ ΔΙΟΝΥCΟΥ·

High priest for life of the most glorious God Bacchus.

While Mr. Dethier was making a sketch, Kyriacos assisted me in measuring the church of Antioch, one hundred and sixty feet long, without the portico, and eighty feet wide. Perhaps we were standing upon the very spot where

Paul had made his admirable sermon; for it is very natural to suppose that the oldest church was built upon the site of the synagogue.

To the north of the church, and nearly in a line with it, are the arches of a grand souterrain, and the platform of a very large temple above them; but nothing more than the ground-plan remains. From hence I went to join Mr. Dethier, while Kyriacos, who had not as much antiquarian mania as ourselves, very wisely perched himself on the top of one of the arches, patiently awaiting our return.

The remains of a theatre lie on the east of the church, on a little ascent. The seats are all removed, and the diameter not exceeding one hundred and fifty feet. Beyond the theatre, ascending still to the east, a little on the left, are vestiges of another church of small size.

Above this are remains of walls on either side, as if the continuation of a street, terminated at the distance of about three hundred feet by the solid rock being cut in a semicircular form and perpendicularly, with square holes all round, as if for beams, about eight feet from the ground.

The breadth of this semicircular area was

about one hundred and sixty feet, and its depth probably as much. But within the circular part near the head, rises an oblong inclosure, hewn also out of the solid rock, though the numerous fragments of fluted columns, and sculptured stones, prove that some building once stood above it, which, though of small dimensions, must have been very magnificent. A sort of well or reservoir occupied the centre of this oblong inclosure, the length of which was about twenty feet, and the breadth thirteen feet. Before the reservoir part and connected with it, was a square platform about twenty-five feet long and twenty-five wide. Outside the reservoir, the rock is cut all round with steps. In front of the whole is a level space, after which the ground falls, and some foundations show there had been an ascent by steps.

The pillars are of white marble, fluted, and three feet in diameter—the capitals Corinthian. On what appeared fragments of the frieze, were a victory, and the caput bovis between garlands—and on another a lion, and a winged animal having a bull's head. I am not an architect, and it would be presuming to decide upon the na-

ture of this curious place; but if I may hazard a conjecture, may it not be a portico, and of that kind, which from its semicircular shape was called Sigma, because resembling the form of that letter. The sculptures were spirited and in good taste. If, instead of a portico, this edifice was a temple, I should take it to be the temple of Lunus, or Men Arcæus, whose worship was established at Antioch.

About three hundred feet to the south of this portico, was an elevated spot with foundations, perhaps the acropolis. Excavations were going on in every direction, and the workmen were every moment uncovering columns, and foundations. It is therefore extraordinary that so much yet exists above ground.

We now descended by a cemetery to the river, where we were told were numerous inscriptions, but we found none, though the wall which bordered the river all the way, even beyond the town, was composed almost entirely of ancient fragments, and squared blocks.

In the evening I was invited to attend the Aga's brother, in the apartment of the oda bashi, or keeper of the khan. The old gentleman was

not a little of the *malade imaginaire*, and wears, besides a host of interior clothing, four thick pelisses lined with fur.

His figure was therefore not a bad representation of Falstaff, and he resembled him in his tastes and sentiments. He was a lover of wine and rackee, and when I strongly interdicted both, begged hard for an exception in favour of his favourite wine of Cyprus, probably the identical sack of the hero of Shakspeare.

He resembled him in another point. "Will honour set to a leg?" or in the clearer language of Hudibras,

> "He that fights and runs away,
> May live to fight another day;"

so our hero of Yalobatz, on the first alarm of any disorder in the town or neighbourhood, from an influenza to the plague, always removed himself to a respectable distance. He was now cogitating on the best way to escape the cholera, which from all accounts was really at Aksher, only six hours from hence, and making dreadful havoc among the inhabitants, and especially in the sultan's army. We gave him and the Aga all the information we possessed about the mode of treatment in case it should reach Yalobatz, of which

there was no doubt, and promised to send them from Smyrna some anti-cholera medicines.

I had not long quitted the apartment of the oda bashi, when a grave white-bearded Turk, the attendant and chibookji, or pipe cleaner, of my patient, came with a tin cup, of no moderate dimensions, to ask for some brandy for his master. We made excuses. He asked for rackee: we had none. Not discouraged, he asked for wine, and when again refused, he consoled himself with requesting the contents of our tea-pot, which we readily gave him.

When I found, by the inscription, and the sculptured thyrsus, that there had been a temple of Bacchus at Antioch, I was no longer surprised that some of his votaries should still remain on the spot, and the partiality of my patient for Dionysian libations was at once explained.

Antioch was one of the numerous cities founded by Antiochus, and deriving its name from him. It is said by Strabo, to have been first inhabited by a colony from the Ionian city of Magnesia, or Magnesia on the Meander. Subsequently, the Romans conferred on them the blessing of what Strabo terms "*liberation*" from their legitimate

sovereign, Antiochus, whom they had defeated and despoiled of his territories: and they were placed by the Romans under the rule of another of their own creation, Eumenes, king of Pergamus.

From the kings of Pergamus, the arrogant ingratitude of the Roman people transferred it to Amyntas, at first a Lycaonian chief, but by the favour of Antony, put into possession of all the territory which had belonged to Dejotarus, tetrarch of Galatia, together with a great part of Pamphylia. On the death of Amyntas, the Romans, to whom it reverted, sent a colony there, and made it the capital of a proconsular government.

According to Ulpian; the colonial rights of Antioch were of the kind called Jus Italicum—that is, they enjoyed the same privileges as the Roman citizens at home—Alexandria Troas, and Parium, in Asia Minor, and several cities of Macedonia, enjoyed the same rights.*

all Antioch, though usually called Antioch of Pisidia properly was situated in Phrygia, and described by Strabo, as "near Pisidia," not within

* In Pisidia ejusdem juris est Colonia Antiochensium. *Ulpian lib. 50. Tit. de Censibus.*

it. Describing the district of the Paroreia, he says, "Phrygia Paroreia stretches from east to west, following the direction of a chain of mountains, on each side of which we find an extensive plain, with a city near it. On the north is situate Philomelium; on the other, or south side, lies Antioch, called Antioch near Pisidia; the former is in the plain, the latter on a hill," (λοφου.) *

Antioch has been hitherto considered to occupy the site of the present town of Aksher: such was the opinion of D'Anville, and all the geographers who succeeded him; and such seems to have been the mistaken opinion of the Latin historians of the Crusades, and even of Anna Comnena.

The Crusaders, after the battle of Dorylæum are said to have marched in a single body, and

* Ἡ μὲν οὖν Παρωρέια, ὀρεινήν τινα ἔχει ραχιν, ἀπὸ τῆς ἀνατολῆς εκτεινομένην, επὶ δύσιν. Ταύτη δ' εκάτερωθεν υποπέπτωκε τι πεδίον μέγα, καὶ πολις πλησίον αυτῆς, προς ἄρκτον μὲν φιλομήλιον, εκ θατέρου δὲ μέρους Ἀντιόχεια ἡ πρὸς Πισιδίᾳ καλουμένη· ἥ μὲν, εν πεδιω κειμενη, ἡ δ' επι λόφου, ἔχουσα αποικίαν Ρωμαίων· Ταύτην δ' ὥκισεν Μαγνητες οἱ πρὸς Μαιάνδρον· Ρωμαιοι δ' ελευθέρωσαν τῶν βασιλέων, [illegible] την ἄλλην Ασίαν Ευμενει παρέδοσαν την εκτος τοῦ Ταύρου·

Strabo, lib. 12.

suffered extreme distress, from a want of water in the dry and barren country which they had to traverse, until they arrived at a river which appears to have been at no great distance from Antioch the less, or Antioch of Pisidia. At this city several chieftains, with their followers, separated themselves from the main body, and pursued different routes; the remainder moved forward to Iconium.

Colonel Leake correctly observes that this position of Antioch of Pisidia is at variance with the evidence afforded by Strabo, and the Peutinger table, both which authorities tend to show that it was not exactly on the modern route from Eski sher, (Dorylæum,) to Konia by Bulwudun and Aksher.

At the same time, it is possible that the crusaders were actually at Antioch, for, being long previous to the capture of Constantinople, the name was probably preserved. But the strongest argument in favour of this opinion is, that, supposing they had taken the other road, and mistaken *Ak-sher* for Antioch, they must have passed *several* rivers and lakes before they reached it; whereas, the line of march was a lit-

tle to the west of Affiûm kara hissar, and thence down to Yalobatz, little or no water would be met with, especially if in the heat of summer.

Strabo, as we have seen, accurately describes the position of Antioch; and says, it lay on the south side of the Paroreia, Philomelium being on the opposite, or north side; that the latter lay in a plain, but Antioch was on a λοφος, a hill of small dimensions.

It is evident, says Colonel Leake, how greatly the discovery of Antioch of Pisidia would assist the comparative geography of all the adjacent country; and the position of Antioch being now fixed at Yalobatz, it necessarily follows that Philomelium was at Aksher.

Colonel Leake supposed Philomelium to have occupied the site of the present village of Ilgun, ten hours from Aksher; but if he had then known the real situation of Antioch at Yalobatz, he would, no doubt, have assigned to it the proper emplacement at Aksher, for Aksher is exactly *north* from Yalobatz, agreeing with the description of Strabo, whereas Ilgun is east, and the distance between Yalobatz and Aksher is only six hours;

but between Yalobatz and Ilgun sixteen. Philomelium may, therefore, be decidedly fixed at Aksher, and the lake adjoining it will be the lake of the Forty Martyrs.

The great eastern road, generally travelled by all who went from Ephesus to Cesarea, was, according to Strabo,

	Stadia.
From Ephesus to Carura, the boundary of Caria towards Phrygia, through Magnesia and Tralles, Nysa and Antioch.	740
Thence, in Phrygia, by Laodicea, Apamea, Metropolis, and Chelidonia, to Olmi, the beginning of the Paroreia, the distance from Carura	920
Thence, to Tyriæum, which is at the frontier of Lycaonia beyond the Paroreia, through Philomelium.	500

Now, as the road lay as nearly as possible in a straight line from Ephesus to Laodicea and Apamea, there can be no doubt, but it continued in the same straight direction, from Apamea to Philomelium, if not Tyriæum, and so on to Cesarea.

By this extract from Strabo, it is clear, that there was a road from Apamea to the east, besides that which passed through Apollonia and Antioch of Pisidia; and as neither of these places are in the route of Artemidorus, given by Strabo, as well as by its passing through Philomelium, (Aksher,) it must have kept a little to the north of our road by Apollonia and Antioch.

We were told at Ishekli that there was a road to Sirgent from Deenare, without going to Oloubourlou, which, as may be perceived in the map, makes an angle to the south; and this is probably the road we saw on our way to Oloubourlou, as the opposite or northern side of the mountain.

This, then, would be the direct road to Philomelium by Metropolis, Chelidonia and Olmi; and if so, the Roman eagles and inscriptions between Sirgent and Gondanee, in the plain of Kara Aslan, may have been from Bourlou, or some other neighbouring village on the north, anciently the site of Metropolis, and the plain would correspond with the plain of that city.

This position agrees with that assigned to Metropolis, by Dr. Cramer, to the east and not to the north, of Apamea, to the *conventus* of which it belonged. It is supposed to have been near Synnada, merely because Athenæus mentions his having travelled from one town to the other; but he might have travelled from Ephesus to Cesarea, and yet these cities are more than twenty days' journey from each other. By the *Oriens Christianus* of Lequin, it appears that there were bishops of Metropolis, which is said to be in Pisidia.

It appears from the history of Tamerlane, that there was a direct road from Oloubourlou to Aksher, and this probably was the old line of route, and Metropolis, Chelidonia, and Olmi will probably be found on it. That Yalobatz is not once mentioned in these marches, either by its modern or ancient name, is another evidence.

Till we know what villages or ancient remains lie in the direct line from Aksher to Sirgent, it would be in vain to conjecture on the sites of Chelidonia and Olmi, though perhaps the following extract from the Bishop of Iconium's account of that neighbourhood may have some

reference to the latter. "Six hours from Aksher is Dogan hissar,—not far from thence, a village called Reis, where is a building like a stadium."

Olmi could not have been thirty miles from Aksher, (Philomelium,) if Tyriæum be, as is probable, at Ilgun, ten hours from Aksher; for the entire distance from Olmi to Tyriæum, (not to Philomelium, for the road passed through that town to Tyriæum, which lay beyond it,) was five hundred stadia, sixty-two miles and a half.

If the road passed near Gondanee, and then leaving Yalobatz, (Antioch,) on the right, went up to Aksher, the tombs in the mountain near Gondanee, may indicate the vicinity of Chelidonia, and there is some probability, for at the spot where these tombs are, the road to Antioch leaves the plain, and ascends the high ground, while there is another road by the plain on the left, leading towards the north.

In the table of Peutinger is a great road from Iconium to Side, with a branch-road leading to Antioch of Pisidia. This is now explained—the road from Yalobatz being to Karagatch, six hours, and thence falling into the route

from Isbarta to Iconium, or from Galandos down to Side.

There is also a road from Karagatch to Gondanee, leaving Yalobatz on the right, having, at the distance of five hours from Karagatch, the village of Kieujook, which is six hours from Gondanee.

"We find, attached to this city, Antioch," says Dr. Cramer, "one of those singular pontifical offices of which we have so many instances in Asia Minor. The worship of Men Arcæus, with which this priesthood was connected, had probably been derived from the Magnesians; it was apparently on a great scale, and extensive estates, and numerous slaves, were annexed to the service of the temple, but the whole was abolished on the death of Amyntas." *

I have before suggested that the remains of this temple may be yet existing, and the sculptures on parts of the frieze seem to have some

* Ἦν δὲ ἐνταυθα καὶ ἱερωσύνη τὶς Μηνὸς Ἀρκαίου, πλῆθος ἔχουσα ἱεροδούλων, καὶ χωρίων ἱερῶν· κατελύθη δὲ μετὰ τὴν Ἀμύντου τελευτὴν ὑπὸ τῶν πεμφθέντων ἐπὶ τὴν ἐκείνου κληρονομίαν.—Strabo. lib. 12.

reference to the type of one of the medals of Antioch, as described by Mionnet.

Lunus debout, appuyé sur une colonne; le pied droit posé sur une tête de bœuf, tenant dans la main droite la haste, et dans la gauche une victoire posée sur un globe; à ses pieds, un coq.

Other medals have also the god Lunus, with the legend COL. MEN. ANTIOCH; and in some, MENSIS. COL. CAES. ANTIOCH.

This temple seems to be referred to in the following inscription on a fountain:

L. FLAVIO. L. F.
SER. CRISTINO
SACERDOTI. IOVI
DEC. L. FLAVIVS. L. F.
SER. LONGVS. PATER
D. D. H. C.

Lucio Flavio Lucii filio
Sergiâ * Cristino, sacerdoti Jovis,
Decurio Lucius Flavius, Lucii filius,
Sergiâ,† Longus, pater, dedicavit
Honoris causâ.

* A Roman tribe.

† Priscus Longus was proconsul of Lycia and Pamphylia.

L. FLAVIO. PAULO
SER. DEC. A. EIDOVAES
CVRATORI. ARCAESAN
CTVAR. L. L. FLAVIVS. L. F. SER.
LONGVS. FRATRI. SVO. OB.
MERITA. EIVS. D. D.
H. C.

Lucio Flavio Paulo Sergiâ
Decurioni Antiochiæ, curatori
Arcæ sanctuarii, Lucius Flavius
Lucii filius Sergiâ Longus fratri
Suo ob merita ejus dedicavit
honoris causâ.

Strabo, when speaking of Cabira, (in the twelfth book,) where the same worship was established, says, that the god is called by the different names of Lunus, Men, and at Antioch of Pisidia, Men Arcæus; and that the service of the temple was held in the highest veneration. It had the privilege of a sanctuary, respecting the nature and abuses of which see *Tacitus*, book iii. 60.

On a Pedestal in the town of Yalobatz.

Λούκιον Καλπούρνιον Ρηγειανὸν, τὸν λαμπρότατον συγκλητικὸν, υἱὸν Καλπουρνίου Ρηγειανοῦ ποῦ λαμπροτάτου ὑπατικοῦ Οὐλπιος Τατιανὸς Μάρκελλος δυανερικὸς ἀρχιερεὺς διὰ βίου τῶν επιφανεστάτου θεοῦ Διονύσου.

"Ulpius Tatianus Marcellus, joint arch-priest for life of the most illustrious god Bacchus, (has honoured) Lucius Calpurnius Reginianus, the excellent counsellor, son of the excellent consular Calpurnius Reginianus."

The name of Lucius Calpurnius, and Lucius Quintus Calpurnius, occur on several imperfect inscriptions, at the house of the Aga's brother, and in other places.

Calpurnius Asprenetus was pro-prætor of Galatia and Pamphylia, in the reign of Galba.

It is probable that the predecessors of these "joint arch-priests of the most illustrious god Bacchus," if not Tatianus Marcellus himself, were of the number of those who heard the words of life from the joint priests of the Most High God.

They may, as at Lystra, have called Barnabas, Jupiter, and Paul, Mercurius, because he

was the chief speaker; and they may also have brought oxen and garlands into the gates, and have offered to do sacrifice with the people. And the apostle would doubtless have rent their clothes, and ran in among the people, crying out, "Sirs, why do you these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God."

How delightful to suppose that these arch-priests may have been of the Gentiles who besought that the word of the Lord might be preached unto them; and hearing it, were glad, and glorified God; and believing, were ordained to eternal life! And Tatianus Marcellus may have been, like his namesake Tatianus, an eminent apologist for the christian faith.

On a Pedestal in the Town.

TI. CLVDIO
PAVLINO
PHILOSO
PHO. HERO.

"To Titus Claudius Paulinus, the heroic philosopher."

Cludius is probably a mistake of the stone-cutter for Claudius, or Clodius.

In the Garden of the Aga's Brother.

Πετρωνία (φίλινα) Κοϊντω Νο(ονίω) Μαρκιανῶ
ἀνδρὶ γλυκυτάτω μνημῆς χάριν· ὃς ἂν δὲ
ἀδικήσει τὴν στήλην, ἔσται αὐτῶ πρὸς τὸν θεόν·

Petronia Philina (has erected this monument to Quintus (Novius) Marcianus, her beloved husband, for a memorial. Whosoever shall injure the pillar, let him answer for it to the God."

I would willingly have supposed this to be a christian inscription, and have translated προς τον Θεον, "to God," instead of "to the God;" but the anxiety for the preservation of the monumental column is evidence that Marcianus was a heathen.

The christian needs not to have his name engraven on marble to live in the recollection of his friends; Petronea, had she been blessed with the light of Christianity, would have needed no other consolation than to know that his name,

"a new name," would be written on a white stone above.

Dr. Cramer supposes that Antioch is mentioned by Cedrenus in the reign of Basilius; but it was not Antioch of Pisidia, but Antioch in Syria, or Antioch the Greater, which Cedrenus means when he speaks, as he often does, of the "Duke of Antioch."

The river at Yalobatz is called on the medals of Antioch, *Antihos*, or *Anthos*—

ANTIHOS . ANTIOCH . COL. Fleuve imberbe couché, and

ANTHOS . ANTIOCH . COL. Fleuve couché, &c.

CHAPTER XIV.

Feelings excited by visiting places consecrated by the labours or sufferings of our Saviour or the Apostles—Antioch of Pisidia highly interesting to the Gentile world, because there first the message of the gospel was addressed to them publicly—Sketch of the mission of Paul and Barnabas—St. Paul's discourse in the Synagogue at Antioch—Their expulsion from the city—Description of the ruins of the church of Antioch—List of the bishops—Distinction between the cities of the name of Antioch, founded by the king of Syria.

If it be a law of our nature, says my valued friend and fellow-traveller, the Rev. John Hartley, that localities distinguished by important events, invite and rivet our attention, and allure the traveller from the most distant regions, such feelings may be expected to arrive at their utmost pitch of excitement, in the contemplation of places where God himself has signally and supernaturally displayed his power.

Each spot trodden by an apostle must be regarded by Christians with some of those feelings of solemn and serious delight, which they cannot describe, which none but themselves can understand. At the place where a martyr died, or where his corpse was interred, the most languid believer may be expected to form new resolutions of devotedness to his Divine Master, and consecrate himself to new fidelity, in following those who through the *faith* of suffering, and the *patience* of martyrdom, *inherited the promises.*

And cold indeed must be the heart of that man, who is capable of the least approximation to insensibility, whilst visiting the memorable places where the Saviour of sinners was born or educated; where he taught, acted, and, above all, suffered. Who would willingly possess the eye which refused to weep on Mount Calvary; or claim the heart which could not glow where our Redeemer ascended from earth to heaven?

Such were my friend's reflections as he approached the city of Corinth. Parnassus, Helicon, Cithæron passed successively before his eye, but he was under the influence of more elevated recollections than this celebrated classical scenery

presented. "I remembered," said he, "that I was now treading on ground which had received the footsteps of the great apostle of the Gentiles; that it was here St. Paul 'determined to know nothing amongst men, save Jesus Christ, and him crucified.'

I remember, and always shall remember, with strong emotion the feelings which were excited within both our bosoms as we wandered among the ruins of Laodicea, and Colossæ, and Sardis, and, above all, Ephesus; as we ascended the vast excavation of the theatre, once re-echoing with the shouts of twenty thousand voices, 'Great is Diana of the Ephesians!' and as we passed over the spot consecrated by the interment of St. John and Timothy.

The discovery of Antioch of Pisidia, was a principal but unattained object of our first journey. How much I wished that my friend Hartley could have shared with me the excitement of its actual discovery.

If the Syrian Antioch had the high privilege of being the spot where the disciples of Jesus were first denominated by the name of their master, Antioch of Pisidia stands almost as promi-

nently distinguished, as the place where, the Jews having rejected the offer of salvation, the glad tidings and privileges of the gospel were offered to the Gentile world,—I may say *first* offered, for though the family of Cornelius, and the proconsul of Cyprus, are instances of Gentile conversions, previous to the arrival of Paul and Barnabas at Antioch, yet we read of no other place in which the gospel is offered to the acceptance of the Gentiles after its rejection by the Jews.

It was at the church of Antioch in Syria that the two apostles Paul and Barnabas were honoured with their appointment to their great mission, by the immediate revelation of the Holy Spirit, "Separate to me Barnabas and Paul, for the" extraordinary "work of preaching the gospel among the Gentiles, to which I have now expressly called them:" and who could be better associated with the Great Apostle, to carry the cheering message, than he whose name and character designated him the "*Son of Consolation?*"

Their first visit was to the native island of Barnabas, and they preached in the synagogues of Cyprus; addressing their invitation, as became

them, first to the Jews. It does not appear that the gospel was preached out of the synagogues, or offered elsewhere to the Gentiles, but it was at the express request of Sergius Paulus, the proconsul, or rather deputy of the proconsul of Cilicia, that they preached to him the word of God.

No doubt the synagogue at Perga also was the chief, if not exclusive place of their ministrations, though in that city so celebrated, like another Ephesus, for its worship of Diana, there might be, and doubtless were, many converts among the Gentiles. But it was reserved for Antioch of Pisidia to bear the distinguished honour of being the place where, the Jews rejecting their message, they first entered fully into the objects of the great mission for which they had been separated by the Holy Ghost.

On their arrival in the city, they went into the Jewish synagogue, it being the sabbath day, and sat down among those that were worshipping there. And after the customary reading of the proper section for the day, out of the law, and another out of the prophets, the rulers of the synagogue, knowing in general the public character which these two celebrated strangers sustained, and being curious to hear from their own mouth that

new doctrine which had made so much noise in other places, sent one of the inferior officers to them, saying, "Men and brethren, if you have any word of exhortation to the people," or any declaration to make which may conduce to the edification of the assembly, speak freely, as this is the proper season of doing it.

Then Paul stood up, and waving his hand, to render the audience more attentive, addressed to the assembly that admirable discourse, which is enough of itself to immortalize the city in which it was delivered; as perhaps the most perfect summary of the history and doctrines of the Old and New Testament, which exists in the inspired writings.

The apostle most judiciously addresses his audience in the twofold character of "Men of Israel," and "Ye that fear God;" and Dr. Doddridge observes, that "this discourse seems chiefly intended to illustrate the divine economy in opening the gospel gradually, and preparing the Jews, by temporal mercies, for others of a yet more important nature. The apostle, in consequence of this, had a very excellent opportunity of showing his acquaintance with their Scriptures, which it is well known they esteemed

as the highest part of literature and object of science.

The expression, "Ye that fear God," is ambiguous, and would best suit those that had, by embracing the Jewish religion, entered into covenant with the true God, yet so as not to exclude any others in whom a filial reverence for the divine Being (arising from the light of nature) was a governing principle.

After a brief sketch of the history of the Jewish church, down to the testimony borne by John to the character of Jesus Christ, throughout which the most important events have the valuable addition of dates, the apostle again divides his hearers into those who are of the family of Abraham, and all others who truly fear God and serve him, of whatever family or nation they may have been descended, and "to you both," meaning, doubtless, both Jew and Gentile, "is the word of this salvation sent."

The remainder of the discourse contains the relation of our Lord's death, and that great pillar of a Christian's faith, and upon which all his hopes for consolation here and for future happiness rest, the fact of his resurrection. This is

proved by the evidence of eye-witnesses, and by the fulfilment of prophecy—and the latter, by an argument only to be found in this address.

The Jews, tenacious as they were of their scriptures, would readily admit the correctness of the quotation from the Psalm, "Thou wilt not suffer thine Holy One to see corruption," and the sepulchre of David which had been opened, and found to contain only dust, was irresistible evidence that *he* had seen corruption. But God's solemn assertion was, that his "Holy One should not see corruption," and Paul's conclusion was unanswerable, that it applied only to him, of whom God says, "Thou art my Son, this day have I begotten thee."

Having established this great fact, the apostle then announces the glad tidings of the gospel, the doctrines of forgiveness of sins and justification by faith. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

He concludes with a most solemn entreaty

that they would receive his message, as its rejection would be attended with most fatal consequences to their souls.

This was the substance of Paul's plain and serious address to the Jews in their synagogue, to which they replied nothing at present. "But while the Jews were going out of the synagogue, the Gentiles, who out of curiosity were many of them assembled there on the fame of the arrival of such celebrated men, earnestly desired that these words might be spoken to them again the following sabbath, when they promised to attend themselves, and to bring as many of their friends as they could.

"When the synagogue was broken up, *many* of the Jews, and of the devout proselytes, who, though not of the stock of Israel, had embraced the Jewish religion, followed Paul and Barnabas, professing their belief of the doctrine they taught; who gave them farther exhortation to confirm them in the faith, and speaking to them with great earnestness, persuaded them to continue in the grace of God, which they had received, and to retain that gospel which they had now embraced.

"And on the following sabbath, almost the whole city was gathered together to hear the word of God," in consequence of the report which the Gentiles had spread abroad of what had been delivered before, which awakened in many others an earnest desire of attending at the repetition of their extraordinary message which the apostles had engaged themselves to make.

"But the Jews, who continued strongly prejudiced against the message which had been delivered to them, seeing the Gentiles assembled in such multitudes, 'were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming' these divine teachers as impostors and seducers.

"Then Paul and Barnabas, perceiving that no good impression could be made upon them, with great freedom of speech, and with a fervent zeal tempered by wisdom, and animated by unfeigned charity, said, It was necessary, according to the instructions of our divine Master, that the word of God should first be spoken to you Jews; for, undeserving as you are of such a favour, he has directed us that wherever we come, we should open our ministry with an address to

you, inviting you to faith and repentance, that *you* may, in the *first* place, partake of the benefits of his kingdom.

"But since you thus disdainfully thrust it away from you, and by that very action do in effect adjudge and condemn yourselves as unworthy of that eternal life and glory which, through the riches of his grace, he has so freely offered to you, behold, we turn ourselves to the Gentiles, and declare to them that they are also invited into the church of the Messiah, and shall, upon their believing in him, be admitted to all the privileges of his people as readily as if they had been descended from Abraham, Isaac, and Jacob, or had been trained up in the worship of the true God, and were by circumcision entered most expressly into covenant with him. To them we will carry the saving name of the Messiah, and we doubt not but they will thankfully accept that gospel which you so ungratefully despise and reject.

"And when the Gentiles heard these things, that the way now was open for their admission into covenant with God, and that they were welcomed to the benefits of the Messiah's king-

dom, they rejoiced greatly at the happy tidings, and glorified the word of the Lord, and many embraced the gospel.

"These new converts joined their most zealous and affectionate labours with those of Paul and Barnabas to propagate it, and the word of the Lord was borne on, as with a mighty torrent, throughout all that region, which by this means was watered as with a river of salvation.

"But the Jews, provoked beyond all patience at such a conduct and at such success, stirred up some devout women of considerable rank, who having been proselyted to their religion, were peculiarly zealous for it, and also applied themselves to the magistrates of the city, representing these new preachers as exciters of sedition and innovators of religion, who might occasion danger to the state; and thus they raised a persecution against Paul and Barnabas, and drove them out of their territories with violence and infamy.

"But the disciples who were left there were filled with great joy that so blessed a message had reached their hearts; and as Paul and Barnabas had laid their hands upon them, they were

furnished with an abundant communication of the gifts, as well as graces of the Holy Spirit, whereby they were not only confirmed in the faith which they had newly embraced, but were also rendered capable of carrying on the interests of Christianity in that place, when the first planters of their church could no longer continue to cultivate and water it."

Such is the substance of that most important and interesting chapter of the 13th of the Acts of the Apostles.

The apostles, as they left the city, shook off the dust of their feet, in obedience to the command of the Lord, in token of the certain ruin which should befall such despisers of his gospel: "Whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city."

Perhaps among the "devout and honourable women" were not only Jewish proselytes, but some of the principal votaries of the various deities whose temples existed at Antioch. By

the inscriptions which we found, Jupiter, Bacchus, and Men Arcæus, are proved to have had temples, and the latter was held in the highest degree of veneration.

It is more than probable, that while at Perga, "the worshippers of the great goddess Diana" might have raised their voices against the new doctrines of Paul and Barnabas, and they may have influenced the Antiochians against them, or at least such of the city as were votaries of the god, Men Arcæus, which was another name for Lunus, or the moon, and therefore naturally connected with the goddess at Perga.

THE CHURCH OF ANTIOCH.

We have already seen that the remains of two, if not more churches, still exist at Antioch; of these, the larger is an edifice of very early date, and built probably even before the empire became christian. Its form and dimensions have been mentioned before, as one hundred and sixty feet long, and eighty feet wide. The bema, or place of the altar, is semicircular, and measured within about forty feet in breadth,

and twenty in depth. There were three doors at the western end, of which the centre one was about fifteen feet wide, and the two others ten feet. There were also two other doors of entrance on the north side, the first about seventy feet from the eastern end, and the other thirty feet below it. From the encumbered state of the south wall it is difficult to say if there were any entrances on that side.

In the nave remain yet some large foundation stones running in a line from each end of the bema down to the western doors, which seem to have supported columns to divide the body of the church into a nave and two side aisles; or the columns might have served to support the *υπερωα*, or latticed galleries for the females.

Beyond the great western entrance, the north and south walls are prolonged about fifty-five feet, forming the portico. The walls are composed of immense blocks of marble, like those employed in the construction of the ancient temples of paganism.

In the Oriens Christianus of Lequin we have the following list of bishops who presided over the church of Antioch of Pisidia.

Eudoxius—Eustochius, an idolator, was baptised and ordained priest by Eudoxius, and died a martyr at Lystra with Gainas.

Optatus—By whom Aedesius, a pagan priest, the relative of Justina, was converted to Christianity, and subsequently ordained presbyter.

Anthemius—Either by him or Optatus, Justina is made a deaconess.

Cyprianus—Nothing more is known than the name.

Sergianus—His name is among those who signed at the council of Ancyra, held before the council of Nice, about the year 314.

Antonius—Among the Isaurian bishops at the council of Nice.

Optimus—Eusebius says that he was first bishop of Andagamia in Phrygia, and thence translated to Antioch of Pisidia. He, in conjunction with other eminent prelates, was delegated by the synod to re-establish the churches which had been devastated by the factions of the Arians.

Tranquillinus—His signature is the first at the council of Ephesus, when Cyril of Alexandria was summoned before it.

Erectheus—Lived in the time of Proclus, patriarch of Constantinople, before whom he preached a sermon, the substance of which was "Negat duas esse naturas illius qui natus est."

Candidianus—Sat in the council of Constantinople which condemned the heresy of Eutyches—and in the council of Chalcedon, 449.

Pergamus—Was also at the council of Chalcedon—Leo the Emperor wrote him de nece Proterii Alexandrini.

Joannes—Sat in the synod at Constantinople, at which the patriarch Mennas presided, and subsequently when the heresy of Severus of Antioch was condemned.

Polydectus—Subscribes the acts of the synod of Constantinople respecting the ordination of Epiphanius, addressed to Pope Hormesda.

Bacchus—Anno 536 subscribes at the synod over which Mennas the patriarch presided.

Theodorus—Subscribed the profession of faith made in the church of St. Euphemia.

Stephanus—Subscribed the canons of the synod of Trullana, and the acts of the sixth general council.

Georgius—Subscribed the seventh general council. The Greeks keep his feast on the 18th or 19th of April—and the account of him in their Martyrology is that having the misfortune to live in the days when, by the instigation of the devil, war was proclaimed against the images of saints, the Emperor Leo, the Armenian, ordered him before him, and endeavoured to make him renounce the worship of those holy images, but being unable to prevail upon him, he condemned him to perpetual exile, in which he died.

Basilius—Subscribed the eighth general synod.

Gregorius.

Zacharius—Named in the acts of the synod of Photion, under Pope John VIII.

Theophylactes.

Macarius.

Eleutherius—In the eleventh century, Robert being king of France, Macarius visiting Palestine is recommended to Eleutherius, Bishop of Antioch.

Michael—Subscribed the synod under the Emperor John Comnenus, Leo Stypiotes being patriarch, for condemning the horrible heresy

of the Bogosmilori, defended by the writings of Constantine Chrysomelus—and in 1147 subscribed the sentence of deposition of Cosmas Atticus, the patriarch, for having put to death a certain heretic called Nipho.

Macarius—Lived in the reign of the Emperor Paleologus, who had deposed the patriarch Arsenius, on the charge of having read the service of the church with the Sultan of Iconium, and of having sat at table with that prince. Macarius testified to the fact, that both the sultan and his family were Christians, having been baptised and admitted to the holy communion by him. Notwithstanding which, he shares in the fortunes of the patriarch, and is condemned to banishment.

Martin—Crusius relates, that among the names of Greek prelates which Stephanus Gerlachius says he met with, is ο Πισιδιας και εξαρχος Σιδης, Μυρεων και Ατταλειας. And says Crusius, in these three places of the exarchate, there are but few Christians, &c.—*Turco-Gr. lib. 7. p. 506.*

Methodius—He with six other Metropolitans subscribed the protest of the eastern church, against the errors of the church of Calvin, by

which I suppose is intended the reformed churches generally.

Cosmas—There was a titular bishop of this name as late as 1741.

It has been suggested to me by a friend,* that the mention of the city of Antioch occurs so frequently in the Acts of the Apostles, and especially in the eleventh, thirteenth and fourteenth chapters, that many may perhaps be led to suppose there was but one city of that name; and that, therefore, it would be useful to give a distinct account of the greater or Syrian Antioch, in order to distinguish it from our city of Antioch of Pisidia.

There were several cities of this name, but only two are mentioned in Scripture, Antioch which was the capital of Syria, and another Antioch, called Antioch of Pisidia.

Antioch in Syria was formerly called *Riblath.* But it was not known under the name of Antioch till after the reign of Seleucus Nicanor, who built it, and called it Antioch, from respect to his father Antiochus, 301 before the christian æra.

* Mr. Brockedon, the talented author of "The Passes of the Alps," &c.

The kings of Syria, successors to Alexander the Great, generally resided at Antioch. There the disciples of Jesus Christ were first called Christians. Acts xi. 26.

This city, which was formerly so beautiful, so flourishing, and so illustrious, is scarcely any thing at present but a heap of ruins; the city walls are still standing, but within the city there is nothing but ruins, gardens, and some bad houses. The river Orontes runs near the city on the outside of it. The Bishop of Antioch has the title of patriarch, and constantly has had a great share in the affairs of the eastern church.

Antioch was almost square; had many gates, and much of it on the north side stood on a high mountain. It was adorned with galleries and fine fountains. Ammianus Marcellinus says, lib. 4. 22, that it was celebrated throughout the world, and that no city exceeded it, either in fertility of soil, or richness of commerce. The Emperors Vespasian and Titus, and others, granted very great privileges to it; but it has likewise been exposed to very great revolutions.

It was almost demolished by earthquakes in the years A. D. 340, 394, 396, 458, 526, and 528.

The Emperor Justinian repaired it A. D. 529, and called it, says Evagrius, *Theopolis*, or the City of God. Chosroes, king of Persia, took it, A. D. 548, massacred the inhabitants and burnt it. Justinian ordered it to be rebuilt, A. D. 552. Chosroes took it a second time, A. D. 574, in the reign of Justin, and destroyed the walls.

A. D. 588 it suffered a dreadful earthquake, whereby above 60,000 persons perished; it was again rebuilt, and again was exposed to new calamities. The Saracens took it A. D. 637 or 638, in the reign of Heraclius; Nicephorus Phocas retook it A. D. 966. Cedrenus relates, that A. D. 970 an army of 100,000 Saracens besieged it without success, but that afterwards they subdued it, added new fortifications to it, and made it almost impregnable.

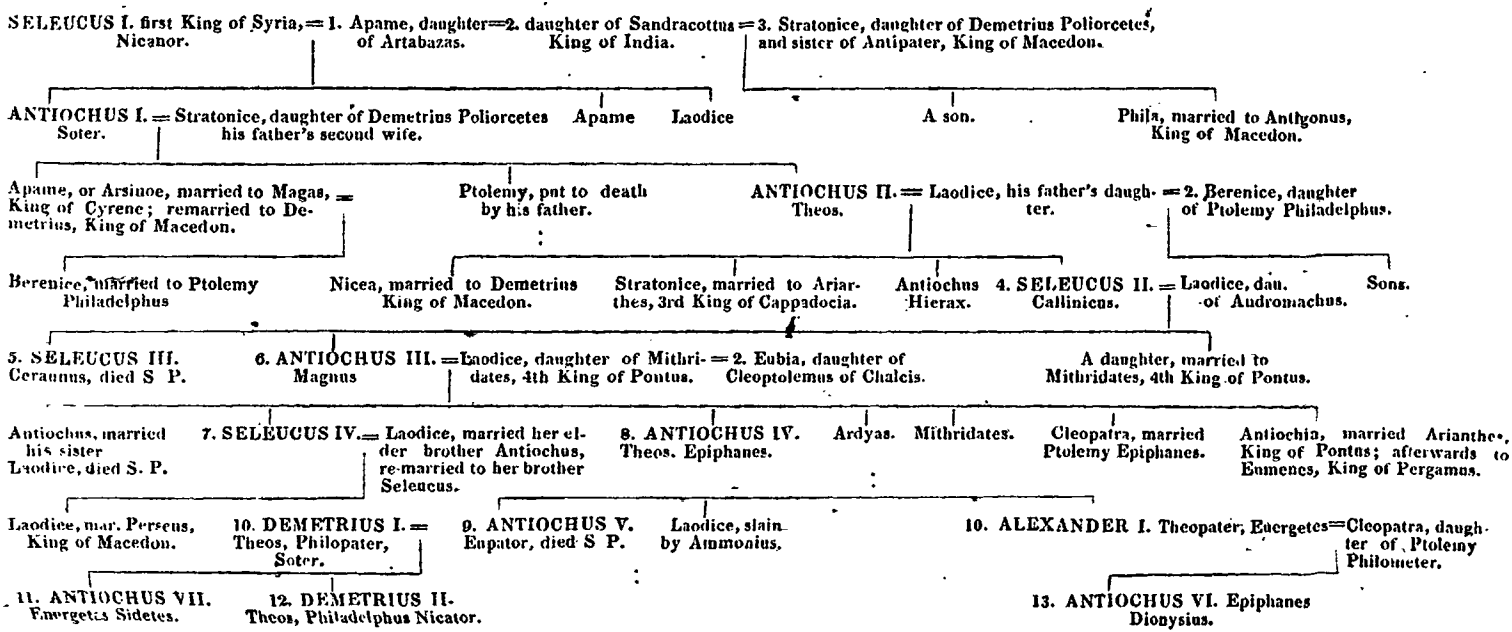
Godfrey of Bouillon, when he attempted the conquest of the Holy Land, besieged it A. D. 1097. The siege was long and bloody; the Christians, by their indefatigable labours, and by a secret correspondence in the place, carried it, on Thursday June 23rd, A. D. 1098. This city being frequently attacked by the Saracens, was taken May 29, A. D. 1268, under the sultan of Egypt,

who demolished it. It has ever since lost its reputation and magnificence, and has groaned under the dominion of the Turk.

Antioch abounded with great men, and the church in the city was long governed by illustrious prelates; but it suffered much on several occasions, sometimes being exposed to the violence of heresies, and at other times being rent by deplorable schisms. It was near Antioch, at the passage of Bylan Boghaz, that the Turkish army was defeated by the Egyptians under Ibrahim Pasha, and in two days after, that is, on the 1st of August 1832, Antioch surrendered to him.

GENEALOGY OF THE SELEUCIDÆ,

From "Coins of the Seleucidæ, kings of Syria, in the Cabinet of Matthew Duane."


SELEUCUS I. first King of Syria, Nicanor.
1. Apame, daughter of Artabazas.
2. daughter of Sandracottus King of India.
3. Stratonice, daughter of Demetrius Poliorcetes, and sister of Antipater, King of Macedon.
ANTIOCHUS I. Soter.
Stratonice, daughter of Demetrius Poliorcetes his father's second wife.
Apame
Laodice
A son.
Phila, married to Anthgonus, King of Macedon.
Apame, or Arsinoe, married to Magas, King of Cyrene; remarried to Demetrius, King of Macedon.
Ptolemy, put to death by his father.
ANTIOCHUS II. Theos.
Laodice, his father's daughter.
2. Berenice, daughter of Ptolemy Philadelphus.
Berenice, married to Ptolemy Philadelphus
Nicea, married to Demetrius King of Macedon.
Stratonice, married to Ariarthes, 3rd King of Cappadocia.
Antiochus Hierax.
4. SELEUCUS II. Callinicus.
Laodice, dau. of Andromachus.
Sons.
5. SELEUCUS III. Ceraunus, died S. P.
6. ANTIOCHUS III. Magnus
Laodice, daughter of Mithridates, 4th King of Pontus.
2. Eubia, daughter of Cleoptolemus of Chalcis.
A daughter, married to Mithridates, 4th King of Pontus.
Antiochus, married his sister Laodice, died S. P.
7. SELEUCUS IV.
Laodice, married her elder brother Antiochus, re-married to her brother Seleucus.
8. ANTIOCHUS IV. Theos. Epiphanes.
Ardyas.
Mithridates.
Cleopatra, married Ptolemy Epiphanes.
Antiochia, married Arianthes, King of Pontus; afterwards to Eumenes, King of Pergamus.
Laodice, mar. Perseus, King of Macedon.
10. DEMETRIUS I. Theos, Philopater, Soter.
9. ANTIOCHUS V. Eupator, died S. P.
Laodice, slain by Ammonius.
10. ALEXANDER I. Theopater, Euergetes
Cleopatra, daughter of Ptolemy Philometer.
11. ANTIOCHUS VII. Euergetes Sidetes.
12. DEMETRIUS II. Theos, Philadelphus Nicator.
13. ANTIOCHUS VI. Epiphanes Dionysius.

Besides the greater Antioch, or Antioch in Syria, and many cities of the same and other names, the following cities in Asia Minor were founded by the Antiochian family:

Antioch, of Pisidia; Antioch, on the Meander; Antioch, near Mount Cragus; Antioch, near the river Pyramus.—By Seleucus Nicanor, the first king of Syria, and named after his father Antiochus.

Apamea, in Phrygia; Apamea, in Bithynia.—Founded by Antiochus Soter, and called after his mother Apame, daughter of Artabazas, who married Seleucus Nicanor.

Laodicea, on the Lycus; Laodicea, called Combusta—Named from Laodice, wife of Antiochus Theos, son of Antiochus Soter, and Stratonice, daughter of Demetrius Poliorcetes.

There were several other cities called from the same family, as Seleucia, Antigone, Berenice, &c.

CHAPTER XV.

Reflections on quitting Yalobatz—Ancient vestiges near Eyerclere—Village of Balee—Arrive at the town of Galandos—The bazaar at Afshar—The cholera at Galandos—Its effect upon Kyriacos—Account of his family—Abandon the intention of going to Konia, and the search for Lystra and Derbe—Lake of Eyerdir—Horrible pass of Demir Capi, "the Iron Gate," by the side of the lake—Arrive at the town of Eyerdir—Saracenic remains at Eyerdir—Siege of the town and islands near it, by Tamerlane—Conjectures on the ancient name of the lake and town—Road to Isbarta—Village of Phindos, and ancient vestiges—Arrival at Isbarta—Extract from former journey.

Friday, Nov. 9.—When Paul and Barnabas were in Antioch, almost the whole city came together to hear the word of God! Alas! how great the change! neither Jew nor Christian now to hear the word. We could do nothing, therefore, upon the spot where these great apostles laboured, and preached, and suffered, but

give medicines for the bodily maladies of the present inhabitants, and pray that the light of the gospel of Christ might soon again shine on the poor benighted city, favoured otherwise with all the bounties of nature!

While our horses were loading we walked about the town, and copied several of the inscriptions which have been mentioned before. We saw repeatedly a victory in bas relief, but of so bad a style, as probably to be as low as Arcadius, or later. Other bas reliefs are about the town, but none equal to those near the circular portico. We left the town at ten o'clock with the *ouralas* and good wishes of all about us, and rode through beautiful gardens and a delightful road, blessed with all the comforts of health and security. The apostles were chased from the same spot eighteen hundred years ago, and wandered amidst insults and privations of every kind; and yet they came with the most blessed boon that could be offered to the acceptance of man.

Literally may they have shook off the dust of their feet, for even now, the roads abound with it, and in the summer months it must be a plain of dust!

Our course was south-west by south, over a well cultivated plain. At eleven o'clock a burial-ground on the right, and all the way from Yalobatz the plain was bordered on the right, at a short distance, with poplar and other trees. At twenty minutes after eleven we came to a village. At a quarter before twelve the river of Yalobatz, called the Eyerclere Chay, was on the right, flowing down to the south. In another half hour we crossed this river by a bridge, and leaving the plain entered a ravine with the village of Eyerclere on the left.

Above it rises a mountain with a platform apparently cut in the rock, as if for a temple. We passed through the village and a burial-ground, in which are several fragments of marble. Here we re-crossed the river by a bridge, and entered a narrow gorge between high rocky precipitous mountains. It is very probable that one of the smaller Pisidian towns stood near this.

At half-past twelve we passed through the village of Kiouinek, or Tutinek, near which a very large and wide vein of a blackish green soapy mineral, (a species of *steatite.*) The road now lay through a cultivated valley, the river on the

left, enlarged by the addition of another stream. Course as before, south-west-by-south.

At one o'clock, the hills on the right clothed with valonea oaks, while those on the left have trees resembling those at Ishekli, probably the balsam tree, or dwarf cedars. At ten minutes before two we came to the village of Balee;—and to the town of Galandos at twenty minutes after two, having had the river on our left all the way. At the entrance of the town is a good bridge over a dry bed.

It was the bazaar day at the village of Afshar, and the apartments of the khan were so completely engaged by Greek and other shopkeepers, who were expected to return in the evening, that we gladly accepted the offer of a kind tailor, who left his shop-board, and put us in possession of his chamber.

There was so little to see at Galandos that we walked to the bazaar at Afshar, said to be only half an hour, but more than double that distance. It lies in a plain, and is a considerable village with two mosques; and there is another more considerable village, Jenigee, on the slope of the moun-

tain near it. The bazaar was ended, and we returned without entering the village.

On our way thither, we had a view of the lake of Eyerdir, lying at a short distance to the south of the plain. We returned to Galandos with improved appetites for our dinner, but we presently heard news that made us feel less keen.

The dreaded and malignant cholera was actually in the town; it had been brought, or had travelled, from Aksher three days ago—several persons had already fallen victims to it yesterday and to day, and some after an illness of only *two* hours. It was committing dreadful devastation in the village of Balee, through which we had passed, but in ignorance of its being there.

We could not but consider it as providential, that we took our walk to the bazaar, and had been detained so long. Had we spent the afternoon at Galandos, we should have been wandering about the town, and been exposed to the contagion. As it was, we adopted the prudent course of shutting ourselves close up in our apartment, and going to bed early to avoid the night miasma.

Poor Kyriacos lost all his *kief*, he was no longer Φαιδρος, "the gay;" the Greek chaunt was no longer heard, nor his imitation of Mr. Dethier's French songs: not a word escaped his lips from the time he entered the apartment—not a sound the whole night, but a deep sigh or a deeper groan.

Our poor friend was dreadfully alarmed, and more deeply affected, for within the preceding twelve months the destroying messenger of Heaven had fearfully visited his own family.

His mother was first attacked, and speedily in her grave—the father, who had been seized about the same time with his wife, was at the time of her death in a hopeless state—the medical men could not be prevailed upon to visit him. I came to Smyrna from the country, where we had retired for safety, and feeling much for my poor friend Kyriacos, went to Dr. Clarke, to entreat he would visit him.

Before I reached Dr. Clarke's door I met a younger brother of Kyriacos, quite palsied by fear and anxiety, who had been endeavouring to prevail on the doctors to come, but without success; and he was on his way to me to entreat

my influence. I asked for his father—"*Very, very* ill, but it is my *brother*, my *brother*, sir, who has been attacked to day."

Dr. Clarke benevolently consented to go with me, but he would not allow me to enter the house. On coming down into the street again, his report was, "The father is better, and may recover, but the son is past recovery!" This was a fine young man, a few years younger than Kyriacos. The same day he was a corpse, and in another week the father also!

Saturday, Nov. 10.—We rose at a very early hour, intending to leave the infected atmosphere as soon as possible, and to avoid further contact with the people of the town; but the moment our door was opened, a numerous deputation of the principal Turks filled our apartment, requesting medical advice for the cholera. We were detained, and willingly, in the hope of being useful to these poor people.

Sir Henry Willock, late chargé d'affaires in Persia, had given me the mode of treatment which had been very successfully employed by Dr. M'Cormick and Dr. M'Neill, physicians to the mission, when the cholera was raging at Tiflis.

Fortunately I had the paper with me, and though laudanum was not to be had, yet as there were both opium and rackee in abundance, I have sanguine hopes that we may have been useful.

Though there are no Christians resident at Yalobatz, yet some of the Greek shopkeepers, who were at the bazaar yesterday, attend also the bazaar day at Yalobatz; I therefore commissioned my friend, the tailor, to give some little books to such of them as could read modern Greek, and promised a supply of others in Turkish.

Galandos has several hundred houses, all Turkish; and two mosques. It lies on the great caravan road from Isbarta to Konia. When at Yalobatz, as well as at this place, we were very strongly tempted to go on to Konia, only twenty-four caravan hours from either place, a journey which, by travelling post, might be accomplished in one day.

To me it was more an object of desire than to my friend Dethier; for I hoped, at Konia, to get such information as would enable me to add Lystra and Derbe to Antioch of Pisidia. But my friends reasoned more prudently; and urging the advanced time of the year, and the certainty that the rainy season must soon commence and

might prevent our return to Smyrna for the winter, I with an ill grace abandoned my castle building.

We were not at all aware at this time, that the army of Ibrahim Pasha had advanced so near us; and had we gone on to Konia, we should have entered the city on the very same day he took possession of it.

It was half past eight when we left Galandos, and very near the town we found the following inperfect inscription.

Αὐρηλίου Αυ . . . . ανων
τοῖς διαδόχοις
Αυρηλία Τατια . . .
Δημητρίου σύ (μβιος)

To the heirs of Aurelius . . .
Aurelia Tatia . . . .
Partner of Demetrius.

Perhaps one of the smaller Pisidian towns stood at or near Galandos.

After riding over the plain with the mountain near the left, parallel with the road, we came at ten o'clock opposite that part of the lake of Eyerdir, in which lies the small island which we had

seen on our way to Yalobatz. This island seemed to be about six hours distant on our right; our course having been, and continuing to be, almost west, the variation a little to the south. At a quarter past ten, we were only separated from the lake by a rushy marais, and at a quarter before eleven we were close to it; the mountain range on the left being still near the road.

In another half hour we came to an ancient edifice, probably erected by the Seljukian Sultans. It is constructed with good squared stones, with a handsome gate, and a circular arch. Within, is a sort of small portico, beyond which is a space divided like a church into a nave, and two side aisles, having five pointed arches on each side. Within this, and in continuation of it, is a similar place, having also five arches on both sides. Over the doorway within, is an inscription in Cufic characters.

The ruined building in the plain of Dombai Ovasi, close to Subashi, resembles it, and as that is called the old khan, I thought that probably this might have been erected also for the passing caravans, or the sultan's troops. But from what I afterwards saw at Eyerdir, a building precisely

similar, and which is still used as a mosque, perhaps both were built for religious worship. We crossed a small river close to this place, and at twelve o'clock came to a cafinet or guard-house.

Here, quitting the plain and level road, we ascended by one of the most horrible and perilous roads imaginable. It was a path not exceeding five or six feet in width, paved with stones worn smooth, and upon which the horses could scarcely keep their footing. The lake on the right, a tremendous precipice, from which one false step would have dashed our horses hundreds of feet beneath into the water, while on the left rose a high mountain as perpendicularly as if shaped by art.

It was as dangerous as the worst passes of the Alps, without their protection of railing or parapet. It was necessary to lead our horses to keep them from falling—a hazardous task, as had either of them lost his footing, and fallen over, he would probably have carried with him the person holding the bridle. We were half an hour in this perilous situation, or nearly so, before we came into a safer path, leaving the lake

On Stone by L. Haghe

Day & Haghe Lith.rs to the King, Gate St. Lincs. Inn Fields

LAKE of HERDLE.

Pass of Dasht Gaz. "The Iron Gate."

at some little distance on the right. At thirty-five minutes after twelve, we crossed a considerable stream flowing down from the mountain, in another season a cataract.

Nothing can well exceed the beauty and grandeur of the scenery in which we were now riding. Vineyards on the right stretching down to the lake; forest and fruit trees of every species; a singularly formed high peaked mountain before us, at the head (or opposite side) of the lake, and a mountain of great height and jagged outline on the left.

After a succession, unceasing, of ascents and descents, over a most craggy road, along the almost precipitous side of the high mountains, covered with ilex, valonea and juniper bushes on the left, with the lake immediately beneath on the right, we descended to a little enchanting spot near the lake, at a little before two, and remained to refresh ourselves and the horses.

The view of the lake of Eyerdir is indiscribably beautiful, and may compare with any of the celebrated lakes in Italy. A small island, well wooded with poplars and other trees, was in front of our resting place; behind at a short

distance rises a mountain, which from its height, and form, and steepness, might well be supposed to be the site of Cremna, if we had not subsequently better reasons for placing it elsewhere. On either side rose more distant ridges, peaked, and beautifully coloured.

We remounted our horses at a quarter before three, and soon passed a village on the left on the slope of the hill. As we ascended the side of the mountain, there were *two* islands visible, if not a *third* nearest to the land, with many houses.

At twenty minutes before four, leaving the lake, the road passes behind an intervening hill; here we saw numerous families of Turcomans or Eurukes at work in the open air. They were weaving carpets, and the simple looms fixed on the ground, with two or three females at each, among the black tents, and the herds of cattle, was a picture of patriarchal days.

At twenty minutes after four we descended again into the plain, and rode along by the head of the lake, or its western end. At a quarter past five we crossed, by a bridge, a large river, the river, no doubt, of which Colonel Leake

speaks, who calls it the emissary of the Lake of Eyerdir, and that it runs into the Duden Sou. It was too dark to observe if this river really runs out of the lake or into it; but if the former, as represented in all the maps, it never can fall into the Duden Sou, for the Aksou (the Cestrus) flows between it and the Duden Sou. It is even possible that it may not join either, but the Kapri Sou, if the source called the Sav Sou, mentioned to me by the Archbishop of Pisidia, as lying not very far from it, be the source, or one of the sources, of the Eurymedon. No other river issues out of this lake, and we observed but one stream, besides the Eyerclare Chay, which ran into it; it is therefore supplied probably by some subterranean source.

It was now dark; the lights of a town appeared in the distance, in the direction of the supposed island. The road now led along the side of the lake in that direction, and by day must be beautiful, wooded with magnificent trees down close to the edge of the lake, above which the road was elevated. The lights seemed to approach and recede for a long time; at length, about a quarter before six, we arrived

at the town of Eyerdir, surprised to find it identified with the supposed island we had before seen.

Sunday, Nov. 11.—We intended to set off very early, but as usual failed in the performance. It was the account of an old castle of which we heard last night, that detained us. Having breakfasted, we went in pursuit of it.

Near the khan is what may be called the *place*, or square of the town, having a handsome gate on the lower side, with one of those fountains which has a room adjoining, with grated windows, for the gratuitous distribution of water. On the right, a mosque, and on the opposite side another, now in ruins.

All these buildings—the gate, the fountain, and the mosques—are of richly ornamented Saracenic architecture; the mosque on the left especially has a gate of extreme beauty, covered with ornaments, and an inscription in Cufic running all around it. On either side the door are two columns, and a niche or recess with a pointed arch.

The disposition of the edifice within resembles that we saw yesterday, having, like a church,

a nave and side aisles, with pointed arches, supported by pillars, the capitals of which are the very prototypes of what are seen in our oldest churches. Two had birds with extended wings; others with grotesque figures, and one with leaves. There was a great deal of Mosaic work, principally of green glass.

Passing from thence, we went into the bazaar, for it was the bazaar day, and became soon the great objects of attraction for all the people. In the corn market we remarked a peculiar species of barley, black and white, that is, about an equal quantity of each colour mixed together; the black—black as jet. I thought it was an accidental disease, but found the grain within perfectly sound and good.

In approaching the castle, we passed over what had once been a drawbridge, and then by a door covered with thick plates of iron, into the first court, thence by another doorway, secured by a heavy iron grating, to the outer gate. Here we ascended to the top of the building, more and more interested at every step. There were many lofty round towers; that on which we stood had many culverins, all of which had

burst in firing. This castle was probably erected also by the Seljukian sultans.

The view from the summit of the round towers was lovely. The two islands lay at a short distance, retaining their ancient Greek names of νησοι; the first, or nearest, belonging to a private Turkish proprietor; the second having a mixed population of Turks and Greeks; the latter, composed partly of natives, who speak only Turkish, and partly of Greeks from Cyprus. The lake was in full beauty, and the mountains surrounding it, of every height and form, some capped with snow, formed an inimitably superb picture.

Returning to the khan, we made some inquiries about the possibility of going direct to Sagalassus, (Aglason,) without passing by Isbarta. We were told there was a road, but among the mountains, and of the most perilous description. My object was to discover the site of Selge, which could not be far out of the line between Eyerdir and Aglason; but we could hear of no ruins in that direction.

It was ten o'clock before we left Eyerdir; the road lay along the lake by the mountain side,

the remarkable mountain, of immense height and extraordinary form, which we had remarked on our road from Galandos. Some of the antiquaries of the town assured us there was another castle on the very summit of this mountain, built with large stones. It would have required much labour, and more time than we could afford, to have ascertained the fact, but it is highly probable.*

* Paul Lucas, in going from Isbarta to Eyerdir, passed over a plain for six hours; then ascended a small mountain, which, on the right, had over it another "fort haute et tres escarpée." Behind the smaller, and by the side of the highest, was a lake, which, says he, we coasted by a very narrow road; not without constant apprehension. On the right we had the mountain, "dont les rochers font horreur; à gauche etoient des precipices affreux, le chemin qui est à la moitié de la montagne se trouve immediatement au dessus du lac de la hauteur des tours de Notre-Dame. Ce lieu a été autrefois quelque passage considerable; le chemin y a été manifestement taillé dans le roc, car le rocher est absolument impracticable, et aussi roide qu' une muraille. Il y a même encore une porte bâtie de grosses pierres de taille; les batans en sont de bois revêtu de fer; mais le tems les a bien rongez. A un quart d'heure de là est Igridi, (Eyerdir.)" This describes so exactly the horrible pass between Galandos and Eyerdir, that we should have thought he had transposed the order of his journal, if he had not said it was a quarter of an hour only from Eyerdir. There is therefore probably

Fine cedars were growing on the mountain steep; and near the town is an hexagonal or octagonal edifice, probably a mausoleum of one of the Seljukian family, for there can be little doubt that from the beauty of the site of Eyerdir, and the numerous Saracenic edifices within it, it must have been the occasional residence of the sultans of Iconium. But its important position at the head of the lake, and the impregnable acropolis on the mountain behind it, give it a much higher antiquity—perhaps it was the Limenopolis of the Notitiæ.

The modern name of Eyerdir, or Egredir, is very probably a corruption of Acrioteri. Martiniere says there was a lake of that name in Phrygia, on the frontier of Pisidia, but errone-

another pass which we did not see, in approaching Eyerdir for Isbarta. After passing Eyerdir, Lucas kept along the side of the lake some way, and then the road lay among the mountains. At the distance of fourteen hours from Eyerdir, he arrived at the large village of Belgers. *Two* hours beyond this, he passes along the side of *another lake*, Ghioul Bey Cheri, (Bey Sher,) of two hundred miles circumference. Therefore, either his road from Eyerdir is not the same as ours from Galandos, for he says nothing of the tremendous pass by the side of the lake, or, what is more probable, the order of his journal has been transposed.

ously supposes it to be the salt lake Tatta. The word Acrioteri correctly describes the extraordinary rock, said to have a fortress on its summit, at the back of Eyerdir.

Dr. Cramer supposes the city of Lysinia to have stood at Eyerdir, instead of Bourdour, and certainly this seems supported in some degree by the march of the Consul Manlius; and if so, the emissary of the lake would be the river Lysinoe. This is, however, nothing more than conjecture.

Lucas calculates the lake of Eyerdir at one hundred miles in circuit, and it cannot be much less. I should have been much disposed to call it the lake Trogitis, for the lake of Bey Sher seems decidedly Caralitis, as the name Karali is still preserved, and the comparative size agrees very well with Strabo's account, the lake of Bey Sher being much larger than that of Eyerdir.

The Bishop of Iconium, Cyril, calls Bey Sher Caralitis, but Sidi Sher, Trogitis; the latter is, however, much too small; and it is not probable that a lake of the dimensions of Eyerdir should be left wholly unnoticed.

Whatever may have been its ancient name, I

think there is much reason to believe it to be the lake called by the Byzantine historians Pasgusa; the only objection being the distance from Iconium, as the lake Pasgusa was supposed to be so near that city, that the inhabitants were able to go thither and return in one day. This certainly cannot be done from Eyerdir; but there may have been some mistake in placing it so near.

In other respects the following account, for which I am indebted to Dr. Cramer, correctly describes the lake of Eyerdir: "Nicetas, who calls it Pasgusa, says it contained several islands, the inhabitants of which were Christians, but supposed to be ill-affected to the Greeks, on account of their vicinity to the Turks of Iconium. The emperor, John Commenus, determined, in consequence, to get rid of them; but, as they refused to submit, he was obliged to besiege their islands by means of boats and bridges. This proved a work of great difficulty, especially on account of some storms which raised the waters of the lake, and destroyed several of the besiegers; the emperor was obliged, therefore, to give up the enterprize, and *return into Isau-*

ria, which at that time comprised Pamphylia."—*Nicet. Ann.* p. 25. A.

Cinnamus supplies some further information, in which the narrative of Nicetas is deficient. He calls the lake Pasgusa, and says it was of very great extent. The islands in it had fortifications raised on them in former times, which added to their natural strength. The emperor Commenus, being then at war with the Turks, and in the vicinity, apparently, of Iconium, hearing that the enemy were besieging Sozopolis, a town of Pisidia, determined to march to the relief of that place, but on his way he heard that the enemy had retreated.

Finding himself then at liberty in this quarter, he resolved on expelling the inhabitants of the islands on the lake Pasgusa, especially when he learnt that they were able to go from thence to Iconium, and return the same day.

He goes on then to describe the siege, and its difficulties; but he asserts that the Greek emperor at last succeeded in his undertaking. (pp. 12, 13.) Elsewhere the same writer speaks of a lake Pungusa, formerly called Sclerus, which was in some plains not far from Iconium apparently,

which the emperor Manuel Commenus passed, on his retreat from that city.*

Now this lake was evidently on the *western* side of Iconium, and from its size must have been either Bey Sher, or the lake of Eyerdir. Bey Sher is a salt lake, which it seems the lake Pasgusa was not. Bey Sher has no islands upon it, at least none are known to exist there.

The town Sozopolis lay probably south-west from Eyerdir; the emperor would therefore take it in his way, after having marched towards Sozopolis. The emperor John Commenus was obliged to retire into Isauria, then comprising Pamphylia; that is to say, he went south from Eyerdir.

There are two islands on the lake of Eyerdir, near the town, called by the general name νησοι, (islands,) evidence of the Greeks having inhabited them; and, as we shall hereafter see, called by the Turks Ghulistan and Nasibine. There is also another island which lies higher up, and which appears to have had fortifications on it, and which is inhabited by Christians.

The following account of the siege of Eyerdir,

* Cramer's Asia Minor, vol. ii. p. 76.

and these islands, is a farther evidence of the identity of the lake with that called Pasgusa. It is from the Persian historian of Tamerlane.

In the province of Hamid-Eli is a lake of sweet water, five leagues in length, and four in breadth, into which several rivers fall, and go out again by other passages; and round it are kitchen gardens, orchards, and cultivated lands. On the banks of the lake stands a town named Egridur, built of free-stone; three of its sides are surrounded by the lake, and the fourth by the mountain. This lake is named Falac Abad by some historians.

Near the town, in the midst of the lake, are two isles; one named Ghulistan, and the other Nasibine; in the latter, which is exceedingly large, is built a fortress, with houses and gardens. The people of the neighbouring places had conveyed thither their money and best effects, and abundance of soldiers were got into it, who had laid up stores of all sorts of ammunition, believing themselves safe, because of the lake which surrounds the place. Timur, informed of all this, conceived it would redound to his honour to conquer this place; whereupon he ordered

the baggage to be conducted by the road of Akcheher.

Timur departed from Oulouc Bourlough, and in two days and one night arrived at Egridur the 17th of Rezeb 805, in the morning. Next day the Mirzas and Emirs marched towards the walls of the town; some ascended the mountain, while others attacked the gate by the foot of the mountain. They gave assaults on all sides, and soon made themselves masters of the town, which they entered in a furious manner, and put most of the inhabitants to the sword, a few only escaping to Nasibine in boats.

Then Timur caused floats to be made of the skins of oxen and horses, on which the Mirzas and Emirs crossed over to attack Nasibine, which they surrounded, ordering the drums to be beat, and the great cry made. The inhabitants were surprised, not imagining they could have been besieged by water.

The governor, Cheik Baba, perceiving he was unable to defend himself, went out, and besought the Mirzas to intercede for him. They brought him to Timur, before whom he kissed the ground, submissively begging pardon and quarter. Timur

ordered that he and his family should follow the army. Thus Nasibine was taken by our troops, who brought to the camp all the riches they could find, which Timur distributed among them.

But this victory was damped by the news which was brought to Tamerlane while at Oloubourlou, of the dangerous illness of his grandson the Mirza Mohamed Sultan; and he had scarcely quitted the town and began the march for Akcheher, when news came also of the illness, and shortly after the death, of Bajazet—an event which the Persian historian introduces with the following reflection: "The world is so inconstant, that we may rather look upon it as a continued destruction, than an agreeable habitation, since there is nothing of a certain duration but God." *

* By the account of Nicetas, the emperor John Commenus passed down through Phrygia to Attalia, that he might oblige the cities and villages in *that neighbourhood* to return to their allegiance; for already several of them had submitted to the Turks, and among other places, the lake called Pasgusa. The Christian inhabitants of the islands of this lake are said to associate much with the Iconian Turks by means of their boats and small vessels. It is difficult to understand how they could be conveyed in this way by land to Iconium, if the town itself be meant.

Our course was nearly west, that is, west-by-south. At eleven we observed a defaced inscription on a broken column; and half an hour

Commenus describes the lake as of extraordinary length and breadth, and that the islands had fortresses upon them, erected in ancient times;—and his words certainly may be translated, that those who go to Iconium can return to their islands the same day.

But supposing Bey Sher to be Pasgusa instead of Eyerdir, for one of them it must be, the nearest part of that lake is not less distant from Iconium than thirty-five miles, and twice that distance, seventy miles, is very much beyond any rate of travelling in those or the present times, for a day's journey.

I should be inclined to consider the Iconian Turks spoken of by Nicetas to be the inhabitants of the town of Eyerdir, the extensive Saracenic remains within which are evidence that it was under the sultans of Iconium, and probably their occasional residence; and the day's journey of Cinnamus may be only to and from the town of Eyerdir; for though Ghulistan and Nasibine were at no great distance, yet the other island which we saw, with the remains of a fortress on it, lies a considerable way from the town.

Du Fresne, in his notes on the history of Cinnamus, supposes Pasgusa to be the lake Eyerdir:—"Ex descriptione Pasgusæ paludis, quam hic exhibit Cinnamaus conjicere eandem esse Pasgusam cum Carali, cui inedificatum hodie oppidum, Acrioteri in Chartis Geographicis nuncupatum."—p. 141.

Eyerdir seems to be fatal to royalty, for it is here too that the Greek emperor received the intelligence of the death of his eldest and favourite son Alexis.

after Mr. Dethier found some handsome pilasters in a burial-ground near the sources of a stream.

At a quarter past twelve, when in the plain, a village called Phindos lay on the left, and a stone causeway on the right. Course as before, west by south. At half past twelve passed a fountain with a handsome sarcophagus of white marble on the left, and a mosque and minaret on the right. The mountain lay at a short distance on the left, while on the right the plain extended widely, though bounded also by mountains.

A ruin was visible in the plain, but by the telescope it appeared constructed of small stones. At half past one we saw a *tomb* cut in the rock close on the left; and now the conical hill of Issar, (remembered too well by me from our memorable ascent to it in 1826,) and the line of trees below, marked the site of Isbarta.

The peaks of Taurus rose over the mountains on the left; and a cloud of singular form, which had preserved the same appearance almost all the way from Eyerdir, that of a bird with extended wings, now became so enlarged and full, though

with the same form, that we had serious apprehensions of a deluge to-morrow, if not to-night.

After a long and dusty ride over the plain, which we had named, in my former journey, the Plain of Whirlwinds, from the numerous columns of dust several hundred feet high, which were moving in every direction across the plain, we arrived at Isbarta at twenty minutes past three.

It may be useful to give a description of Isbarta, and the road from Ketsiburlu, from my former journal. The town of Ketsiburlu is situated on the extremity of a small plain, about four hours north-east from Deenare.

" Its site is marked at a distance by an insulated rock rising steeply out of the plain, which was perhaps in ancient times the acropolis. Ketsiburlu is said by Colonel Leake to be described by Abubekr Ben Behren as a Kadilik of Hamed, of which Isbarta is the chief city; it has one hundred and fifty houses, all Turkish, and a single mosque. I observed a few handsome fragments in the walls, but could not learn that there were any considerable remains near the town.*

* The army of Tamerlane was encamped between Olouc Bourlough and Kitchie Bourlough.

"*Tuesday, April* 11.—We quitted Ketsiburlu at a quarter before eight, and at eight crossed a river flowing from the left. At a quarter after eight our course was south-east, over an extensive plain; and at nine o'clock a ridge of hills on the left, which had been parallel with our road, approached close to it; the plain, widening on the right, bounded also by hills; while before us lay a long range of mountains, bounding the plain at right angles with our road. Among these mountains at their southern extremity lay an extensive lake. At half-past nine, when at an old and large burial-ground, our course was south-east, or rather east-south-east. In another quarter of an hour was another burial-ground, full of fragments extremely decayed, but with no inscriptions. Here we learnt that the lake was the Bourdour Ghioul. We quitted the plain at half-past ten, and ascended the ridge of mountains which had bounded it on the south-east side: the lake now resembled a fine bay of a beautiful blue colour, surrounded by high cliffs. As we ascended, I saw at eleven o'clock, through an opening on the left, a considerable village lying in the plain at the foot of a hill. We reached the top of the

mountain in another half hour, the road having been winding, precipitous, and stony. The valonea oak and a few juniper-bushes, thinly scattered, scarcely relieved the extremely barren appearance of these mountains. From the summit we had a view of another extensive plain lying beneath us, bounded also by a parallel range that is on the south-east or south-south-east. The descent to this plain was gentle, and at a quarter before twelve, being nearly arrived at the bottom, we had a magnificent view of it. It appeared to be an amphitheatre of mountains; and the effect of the scene was considerably heightened by the sudden appearance of four or five columns, perhaps five hundred feet high, moving along in various directions over the plain. They were whirlwinds of dust. We reached the foot of the hill, and entered on the plain at twenty minutes after twelve; and, after another quarter of an hour, a large village was passed on the left; near which we crossed a small stream flowing down from the right. Isbarta was now directly a-head of our road, and our course south-south-east. We arrived there at twenty minutes past one, and fixed ourselves

in a khan principally occupied by Armenians, many of whom were employed in the open galleries of the khan printing cottons.

"Isbarta is magnificently situated at the foot of an enormous range of mountains (of which the summits of many were capped with snow, while others still more elevated rose behind, forming entire masses of snow) with so fine a plain before it, that it must surely have been the site of an ancient city of no small importance. My first impressions were that it could be no other than Antioch.

"The entrance into the town was particularly striking, from the minarets and gilded dome of a magnificent mosque built of finely-cut stone. A Turkish town owes its principal beauty to the elegant minaret rising over the terraced roofs amidst groves of cypress; and though nothing can equal, in my estimation, the massy towers of our cathedrals and old parish churches, yet for a modern chapel, substitute the cross for the crescent, and the minaret might perhaps be a graceful ornament.

"*Wednesday, April* 12.—We set out early this morning to visit the Greek churches of Is-

barta; and, taking a guide to show us the Greek quarter, which is separated from the Turkish at the western extremity of the town, we found with some difficulty the Greek priest, Nicola, a Moriote, who showed us his church, which was almost below ground, probably from the accumulation of soil in the course of ages. It was plentifully ornamented with paintings, but we remarked, as an unusual occurrence, that no lamps were burning when we entered. Papas Nicola told us that Isbarta was in the diocese of Pisidia, the seat of the bishop, though at present he resided at Lysa near Sattalia. All the gravestones were in Turkish with Greek characters. In return for his attentions we gave him a Greek Testament and some smaller books. Returning from the church, and not far from it, we saw a fragment of a white marble pillar, on which was a very imperfect inscription.

"We had scarcely returned to the khan, when two other priests called, and earnestly requested Greek Testaments. We could give them but one, accompanying it with the first homily. They told us there were in Isbarta four churches and forty mosques; but the number of mosques was,

I think, quadrupled. In the course of a long and serious conversation, they ingenuously lamented their ignorance, confessing, to use their own words, that 'they were as blind as asses.' They asserted strongly the great antiquity of their churches, as having been coeval, or nearly so, with the first establishment of Christianity.* During the remainder of the morning, the hakim was more in request than the priest, and like Dr. Sangrado's bleeding and hot water, he was from necessity compelled to confine his prescriptions nearly to leeches and vinegar, vinegar and leeches.

"In the afternoon we took a ride from the east end of the town, along the foot of the range of mountains, in the hope of making a discovery of some of the ruins, with which I had been assured the neighbourhood of Isbarta abounds. We saw not the smallest vestige; and the ride being extremely unpleasant, from a high wind which blinded us with dust, we thought it prudent to return to the town. In passing through it, we observed at a fountain a few fragments of white marble exquisitely sculptured. The number of

* Lucas says, "Le Christianisme s'est conservé dans cette ville, plus qu'en bien des endroits."

fine fountains in Isbarta strikes every stranger. On our return from the Greek church this morning to the khan, a walk of twenty minutes, we counted above thirty; and long before we arrived at the khan we ceased to count, our attention having been diverted by some other object.

"*Thursday, April* 13.—In the course of yesterday, having accidentally met with a young Greek, a brother of my servant, who had been a clerk in a merchant's house at Smyrna, but was now settled in Isbarta, he promised to call in the evening with some medals, and a letter for his brother. I learnt from him, and some other Greeks, that there were considerable ruins, inscriptions, and statues (αγαλματα) at the back of the town, distant only one hour and a half, at a place called Assar. He particularly distinguished between the ruins at Assar, and those at Aglason, to which latter place it was our intention to have gone this morning; stating that he had often been at Assar; that considerable quantities of medals were brought from thence; and pointing to the highest hill at the back of Isbarta, said that the road to Assar lay between that hill and the adjoining one.

"Recollecting that Lucas had been told that the ruins of old Isbarta lay among the mountains, though at a place of a different name, called Dourdan, and full of the persuasion that Antioch of Pisidia, which was on the mountains, must be near Isbarta, I easily prevailed on my friend to postpone our visit to Aglason for the morrow; and mounting our horses, we were soon on the supposed road to Assar. The master of the khan seemed to know the place well, and sending for a young Turk, ordered him to accompany us as a guide. He was evidently quite ignorant of the place, and though he afterwards pretended to know it well, we doubted it very much, and our doubts were subsequently too well confirmed.

"We left Isbarta about nine o'clock, and after riding for half an hour along the bottom of the range of mountains towards the west, we left Memet and our horses, and prepared to ascend the mountain. Ridge succeeded ridge for a long time, and the ascent was of great difficulty; but the constant expectation of being rewarded by extraordinary discoveries stimulated us to go on, and we at last arrived at the base of the highest

mountain, on which our guide assured us we should find the ruins. We ascended it painfully, having long left ridges of snow beneath us; and at length arrived at the top about eleven o'clock. Nothing was to be seen but the remains of a comparatively modern wall, probably a Turkish fortress, and some circular excavations for cisterns. Our guide had evidently been misled by the similarity of names, 'Assar and Hissar, the latter being Turkish for castle. As the Greeks call all ancient ruins Καστρα, so the Turks name them Hissar; and it is more than probable that the Assar or Hissar of my Greek informant, and the Dourdan of Lucas, are one and the same. I looked towards the west, and saw in the direction which had been pointed out to me in the morning, a narrow ravine lying just below the mountain on which we stood, and having a direction nearly south-east. The ruins will probably be found by following this ravine.

"Though disappointed and fatigued, the magnificence of the view in some measure put us again in good humour: stupendous ranges of mountains, many of which were capped with snow, rose on all sides, in front, behind, on the

right and left. The town of Isbarta lay at an immense depth beneath, with two villages or suburbs separated from it by trees. The lake of Bourdour, as usual of a beautiful azure, was on the left, west-north-west from Isbarta; and the immense plain before us formed into an amphitheatre by the mountains all round it. It was indeed a most magnificent and almost inconceivable sight. The mountain we stood on was evidently part of Mount Taurus. The descent, perpendicular and full of loose stones, was still more difficult than the ascent; and when we had passed about two-thirds of the way, we were overtaken by a heavy shower, continuing all the way to Isbarta, which we reached about half-past twelve o'clock.

Note to page 152, *Vol. I.*

After our visit to the blind bard at Ishekli, Mr. Dethier thought he recollected a story in Boccaccio which resembled it in some of the incidents. In the eighth novel of the third day, Ferando, having taken a certain drug given him by the abbot, is taken out of the grave, and put into a dungeon, where he is made to believe that he is in purgatory, &c. In the "Literary Magnet," for February, 1826, is a story, said to be a Spanish one, and called "the Merry Wives of Madrid;" and that part of it which contains the story of the steward Anselmo, is evidently either borrowed from Boccaccio, or from some common oriental source, which, if it be really a Spanish story, is easily accounted for by their connexion with the Moors.

The *first* part, about finding the ring, the adjudication of the umpire, &c., which bears so close a resemblance to our Ishekli bard's tale, must also have had the same common origin.

But the object of this note is to prove that Boccaccio was himself a plagiarist, as appears from the following extract from his life:

"Boccaccio is taxed with plagiarism in his Latin works; and Vanozzi also accuses him of the same practice in the Decameron."

Warton, in his history of English Poetry, says, he

once fancied that Boccaccio might have procured the stories of several of his tales in the Decameron from some of his learned friends among the Grecian exiles, who, being driven from Constantinople, took refuge in Italy about the fourteenth century; as, for instance, that of Cymon and Iphigenia, where the names are entirely Greek, and the scene laid in Rhodes, Cyprus Crete, and other parts of Greece, belonging to the Imperial territory.

The Historiæ and Poetica Opera, mentioned by Boccaccio as brought from Constantinople by his preceptor Barlaam, were undoubtedly works of entertainment, and perhaps chiefly of the romantic and fictitious species. It is natural to suppose that Boccaccio, both from his connexion and his curiosity, was no stranger to the treasures, and that many of those pieces, thus imported into Italy, by the dispersion of the Constantinopolitan exiles, are only known at present through the medium of his writings. It is certain, that many oriental fictions found their way into Europe by means of this communication.

He also copied many of his best tales from the *Troubadours.*—(*From the edition of Boccaccio, published by Priestley*, 1820.)

END OF VOL. I.

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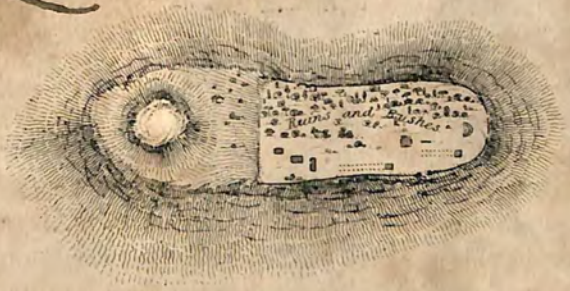

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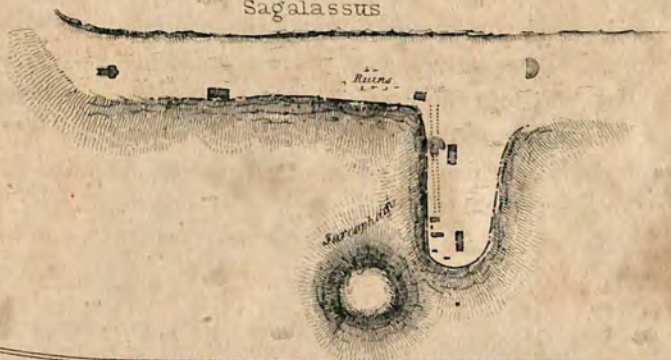

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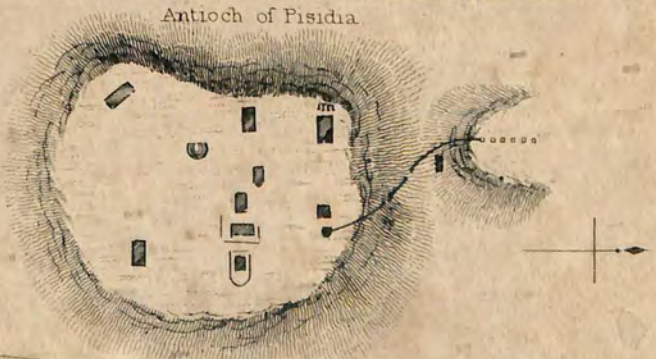

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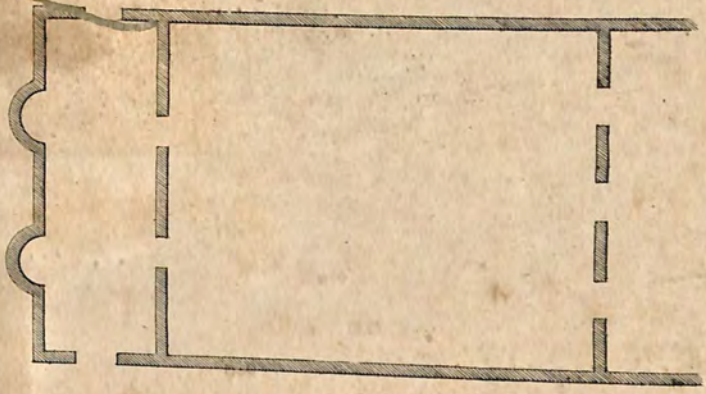

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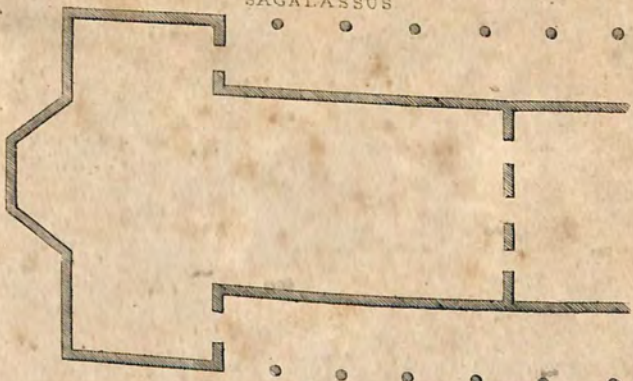

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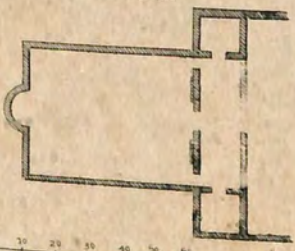

PLANS OF Churches.

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